To the most excellent and vertuous princesse quene Catherine, wyfe to our moste gracious souerayne Lorde, Henry the eyght, Kyng of England, Fraunce, & Irelande, defendour of the faythe, and of the Churche of England, and also of Irelande, in earthe supreme heade, Thomas Key, her dayly Oratoure, wissheth perpetuall felicitie.

AMonge the innumerable benefytes whiche we haue receyued of almyghty God, most worthye and excellent Pryncesse, there is none in myne opinion for the which we are more bounden vnto his mercyful goodnesse, then for that it hath pleased hym more clearely to illumine vs of this age with the knowledge of his holy woorde, then our forefathers and elders. For who knoweth not howe long this realme hath bene miserably seduced through ignoraunce of the Scriptures. Who, euen amonge the vplandishe, perceyueth not what intollerable abuses haue bene vnder pretence of true religion, and Godlynesse, mayntayned in this Churche of Englande, tyll suche tyme that God of his infinite mercye, sent vs a newe Josias, by whose ryghteous administracion, and Godly policie, the lyght of Gods worde that so many yeares before was here extyncte, began to shyne agayne: to the vtter extirpacion of false doctryne, the rote and chiefe cause of al such abusions. This Josias is our mooste redoubted soueraigne Lorde kyng Henry theyght, a Prynce garnysshed with so many excellent gyftes of grace, nature, and Fortune, that he is in very dede, and therfore mooste worthely called, the perfite mirroure, & pearle of all Christen Princes. To wade here in the prayse of his princely qualities, and noble actes atchieued to Gods honoure, and the publique weale of this realme, is not my purpose, for that I knowe it to be an enterpryse farre exceadyng the compasse of my symple learnyng, and barrayne eloquence: But onely to declare howe muche we are bounden, chiefly vnto God, and nexte vnto his moste excellent Maiestie, that we haue the Scriptures in our mother tongue, and are cured of our olde blyndnesse by the medicine of veritie. For nowe hauyng our spirituall iyes opened, and daily receyuing into the same the cleare light of Gods worde, we begyn to see, & perfectly to knowe our onely sauyour Jesus Christ: whome to knowe is euerlasting lyfe and saluacion. But so longe as the sayde Scriptures were hyd, and kept from the knowledge of the people, fewe knewe Christ aryght: and none lesse then they, who appeared to be the chiefe professours of christian religion. For what els is it to knowe Christ, but to knowe and confesse that of him onely, and by him cummeth oure saluacion. that by hym oure good dedes are acceptable vnto almighty God the father. that by hym the fathers wrathe is appeased. that by hym we be enfraunchised from the captiuitie and thraldome of the deuell. and to be shorte, that by hym we are adopted and chosen to be the children of God, and enherytours of the kyngdome of heauen. Whoso knoweth Christ aryght, surely beleueth to

 attayne

attayne saluaciō by hym onely, who saythe: Cū vnto me all ye ꝧ do trauayle, & are charged, & I shal refreshe you. The very office of Christ is to saue: & therfore he was called by ꝧ high wisdome of God (Jesu) ꝧ is as much to say, as a sauiour, because (so saythe ꝧ ãgell ĩ Mathew) he shal saue ꝧ people frō their sinnes: So ꝧ it appeareth here by how greatly they are deceiued ꝧ thinke to be saued by any other waye or meane thē by Christ, or ꝧ make thēselues quarter sauiours w̄ him, ascribing any parte of theyr saluaciō vnto their owne workes & deseruinges. Nowe howe could Christ be knowē aright, ꝧ is to say, to be our onely sauioure & iustifyer so long as ꝧ scriptures were shut vp, and kept frō ꝧ people: And *legenda aurea*, with such like trūperie lay open for thē to passe ꝧ tyme whal, & reade in stede of the byble. For this cause chiefly, and also for lacke of good preachers, to preache and teache ꝧ truthe, it came to passe, that he was almost cleane out of knowledge in this realme, insomuche ꝧ (during that tyme of this great ignoraunce and blyndnes) many a thousand putte more confydence of soule healthe in workes that were but of mennes phantasying, as in pardons, in pilgrymages, in kyssing of relyques, in offeryng to saintes, in halowed beades, in numberyng of prayers, in mumblyng vp of psalmes not vnderstād, in the merytes of those that called them selfes relygious, and in other lyke thynges, disalowed by god, & his holy word, then in Christe the only auctor as is aforesayde, of mannes saluacion. But nowe that by the gracyous permission of our sayde souerayne Lorde, the scryptures are open for euery man to read soberly, and reuerently for his owne edifying in vertue and godly lyuing, it is ryght well knowen that the foresayd abusions wer doctrynes of Antichristes inuencion, and not of god: and that all suche as teache any other waye or meane to attayne saluaciō, thē by him who sayth: I am the waye & veritie, are false teachers, seducers, & liers. Nowe do ꝧ cōmaundementes of God no lenger giue place, as they wer wōte to do, vnto mās tradiciōs. Now haue we learned what is our dutye to God, & what obediēce we owe vnto our prince, gods chief minister, & supreme head in earth of our church & cōgregaciō. Now is idolatry, hipocrisy, & supersticiō, cleane plucked vp by the rootes, and true religion euery where plāted. Nowe is false doctrine exiled, & Gods worde truely setforthe & preached. Nowe hathe Englād cleane forsakē Antichrist of Rome, the greatest enemy of gods holy worde, w̄ all his moste vngodly deuices, & deuilyshe inuenciōs. And all this came of ꝧ mere mercy & goodnes of almyghty god towardes vs, who vndoubtedly for thasserciō of his holy word, & the delyueraunce of vs his people out of captiuitie, ignorance, and blyndnes, hathe raysed vp in oure tyme this Christen Josias, and ioyned vnto the same by most lawful matrimony youre noble grace, a Lady, besydes other specyall gyftes, and singuler qualities, wholy geuen to the study of vertue and godlynesse. Wherfore all England hathe iuste occasion to reioyce at this youre graces honorable aduauncement, yea rather hyghly to thanke god that our moste gracious soueraigne hathe matched himselfe with so vertuous a Lady, in whome is the very expresse resemblance of all his maiesties excellent vertues, but specially of that his graces ardent zele, and deuocion in fauouryng and setting forthe of Gods word, the mother of all ioyful prosperitie. A manifest argument wherof besydes many other, is that your grace so muche desyreth to haue the Paraphrases of the renoumed clerke Erasmus of Roterdame vpon the newe testamente (a worke very fruitefull and necessary for the true vnderstanding of this

parte

parte of holy scripture) tourned into Englishe: and for thexploiture and spedy accõplishement of this your graces most Godly desire, hath (as is saide) commaunded certein well learned persons to translate the sayde worke, the paraphrase vpon S. Marke excepted, whiche the right worshypfull maister Owen (a man of muche learning, and no lesse honestie, and therfore worthyly Phisician to the kynges moste royall person) moued me, your graces pleasure fyrst knowen, to go in hand withal, affirming that I should do a thyng right acceptable vnto your hyghnes, if I would deligently trauell therin. The whiche thing being very desirous to gratify your highnes, & with my pore seruice and diligence to further, as much as in me lay, the godly purpose of the same: I right gladly promysed him to do, trusting rather vpon the benigne acceptacion of your gracious goodnes, then vpon the slendernesse of my wytte and learning farre vnable worthely to atchiue so weyghty an entreprise. For thauctour hereof was a man of incomparable eloquẽce: and therfore it is not possible for a person scarcely of meane learning (as I am) to set out euery thing specyally in our English tongue being very barrain of wordes and phrases (I will not saye barbarous withall) so lyuelye, & with like grace as he wrote it fyrst in the Latine. Wherfore I minded nothyng lesse then to contend with him in ornate speache, and eloquence: but haue done my diligent endeuour so to interprete the sayde worke, that it shoulde be bothe playne and pleasaunte vnto the reader: and not onely that, but also to discharge the chiefest office of an interpretour, which is faythfully to translate, & expresse euery thing according to the true sence & meaning of thauctoure. If I haue, most vertuous Princesse, any wher fayled thus to do, it hath ben rather for lacke of learning, & better knowledge, then of any good will and diligence. To speake here any thyng eyther in the prayse of thauctour of this present worke, or of the worke selfe, in myne opinion shall not be nedefull, for that thauctour is so muche renoumed for his excellency in learning, that my prayses can no more illustrate and set forthe his glory, then a candell (as the cõmon prouerbe is) giue light vnto the sunne: and the great vtilitie of thother, cannot so well be set out by any mans prayse and commendacion, as it shall euidently appeare vnto them that wyll diligently reade and peruse it. If this my good will and endeuour maye be acceptable vnto your highnes, as the great fame of your bountye, and gracious goodnes putteth me in comfort it shalbe, I wyll heareafter, god assisting me, employ my whole study and labours in such wise, that the fruite therof shalbe more worthy to be presented vnto your noble grace, then this rude translacion, the whiche I am bolde at thys present throughe thassiaunce of your naturall gentlenesse to dedicate vnto the same. I beseche almighty God long to preserue our sayde souereigne Lorde, your grace, and that moste comfortable flower of all England, noble Prince Edward in continuall honour, ioy, and prosperitie.

(.·.)

¶ To the moste christian prince Fraunces the Frenche kinge, the first of that name Erasmus of Roterodame sendeth greting.



That I haue not tyll this day (most Christiā Kyng Fraunces) enioyed the commoditee of your maiestees speciall fauour and beneuolence towardes me, hathe nether been thorowe my defaulte or negligence neyther yet can ŷ cause thereof iustly be ascribed vnto your excellency: but among sondry lettes and impedimētes that hytherto hath chaunced, there hath none so muche enuied me this felicitie, as hathe this troublous and vnquiet worlde. For I haue euer loked when that in these long stormes and tempestes of warres, there woulde some fayre wether or clerenes of peace shyne vpon vs out of one quarter or other. Neyther haue I thought my selfe at any time the lesse bounden of an heat vnto your bountefull goodnes, then if I had accepted whatsoeuer your grace of your pryncely liberalitie offered me. And I trust ere it be lōge to haue an occasyon more euidently to testifye the earneste zeale and good mynde I beare towardes your hyghnes.

In the meane whyle vntyll oportunitie shall serue me so to dooe, I haue thought good to sende your grace the Paraphrase vpō the ghospell of Sainct Marke as an earnest penny of this my promyse. And wher I was of my selfe very prone and ready thus to dooe, and as it were runnyng forwarde of mine owne accorde, the very fitnes of the matier did also not a lytle excite and moue me ther vnto. For after I had dedicated Mathewe vnto myne owne naturall liege lorde Charles themperoure, and John (vpon whome by and by after I had finished Mathewe I made lykewyse a Paraphrase) vnto Ferdynande his maiesties naturall brother: Luke (whiche was the thyrde that I wente in hande withall) vnto the kyng of Englande: then remained there Marke, who semed to be lefte behynde for your grace, because the fower gospels shoulde be dedicated vnto the fower chiefe princes and rulers of the worlde. And god sende grace that the spirite of the ghospell maye lykewyse ioyne the heartes of you all fower together in mutuall amitie and concorde, as youre names are in this ghospel boke aptely conioyned. Some there be whiche extende the byshoppe of Romes dominion euen vnto hell or purgatory: other some geue him impery and power ouer the Aungels. And so farre am I from enuying hym this preeminēte autoritie, that I woulde wishe him to haue a great deale more, but yet woulde I desire withall, that the worlde might once fele this his power, good and holsome, in settyng christian princes at one, and in conseruing the same in peace and amitie, whiche haue a long season with no lesse dishonoure, then slaughter and effusion of Christian bloud, warred one agaynste a nother to the vtter decay of Christes religion.

And all this while we curse and banne the Turkes. But what pleasaunter sight can there be vnto the Turkes, (or yf any other natiō there be of the miscreauntes that are greater enemies vnto Christes religion) then to see thre of the moste florishing and moste puissaūt princes of al Europe, thus by reason

of mische-

of mischieuous diuision, to pursue eche other with mortall battaile? It will scarcely sincke in my brayne that there is any so cruell a Turke who wysheth more mischiefe vnto Christen menne, thẽ themselues worke one an other. And all this whyle ariseth there no peace maker which w his authoritie maye appeace this vngodly buisines and ruffling of the worlde, where as there lacketh not prouokers and setters on ynowe, and suche as poure oyle (as it is in the olde prouerbe) vpon the fyer. It is not my parte to make any ones title either better or worse with my foreiudgement. I knowe ryght well that euery one thynketh his owne cause moste rightful and iuste: I knowe also that in all such iudgementes that same partye is euer woonte to haue more fauoure that defendeth himselfe from iniury offred him, then he that offreth the wrong: but yet would I very fayne that all christian princes, woulde debate the matier ryght, and would well consider with themselues howe much he hathe gotten hereby, whatsoeuer he be, that had lieffer haue and embrace an vniust peace, then wage battaile be it neuer so iust and lawful. What is more bryttle, more shorte, or more ful of mysery and wretchednesse, then is this present lyfe of ours? I wyll not here speake of so many kyndes of diseases as reigne in the worlde, so many iniuries, so many casualties, so many fatall calamities and misauentures, so many pestilences, so many diuers kyndes of lyghtninges, so many yerthquakes, so many sortes of fiers, so many fluddes and inundacions of waters, with other like calamities out of all measure and nũbre. For amõge all the euils that mannes life is vexed or troubled withall, there is none whereof more mischief and hurte ensueth, then of battaile, the which yet doeth muche more mischief vnto mennes maners, then it doeth vnto theyr substance or bodyes. For he doeth the lesse harme of bothe, that bereaueth a man of his life, then he that bereaueth him of his vertuous and good minde. Neyther is battayle euer the lesse detestable and lesse to be abhorred, because the moste parte of the euils thereof lyghteth vpon poore folkes neckes, & suche as are of lowe state and degree, as of husbandmen, craftes menne, and waifaryng men. For the Lorde of all Jesus Christe, shedde no lesse bloude for the redempcion of suche, be they neuer so vile rascals & abiecte persons, then he dyd for ye greatest kynges and princes that be. And when at the dreadfull daye of dome we shall cumme before the iudgement seate of Christ (where muste ere long be presented all the potentates and rulers of this worlde, howe mightie and puissaunte soeuer they be) that rigorous iudge wyll requyre as streyght an accompte for those sely poore wretches, as he wyll doe for the rulers and great menne. They therfore that thynke it but a small losse vnto the cõmon wealthe when these poore soules and vnderlinges are robbed, afflicted, dryuen out of their houses, burned, oppressed, and murthered, doe plainly condemne of folyshnes Jesus Christe the wysdome of the father of heauen, who for to saue suche, as the sayde persons are, dyd shed his preciouse bloude, and suffred passion. Wherfore in myne opinion no kynde of people is more pernicious to the common weale, then suche as put into princes heades those thynges that maye styrre and moue them to warre, who the more highe stomaked and couragious they be, the soner are they deceyued. And amonge all princely vertues, highe stomake and noble courage of mynde is rekened the chief. For this vertue was Julius Cesar of olde wryters hyghly commended. And for the same is noble Kyng Fraunceis lykewyse extolled in oure tyme

with the full consent and testimonie of all nations. Nowe what greater argument is there of a very loftie and couragious mynde, then to be able nothynge to passe vpon iniuries? The doughtynes and valiaũtise of the olde Capitaines who warred for empire, and not for defence of lyfe, is muche renoumed and praysed, but in Gentyle wryters, and of Panyms or Gentiles. Certes it is a muche more honourable and glorious facte for a christian prince to bye peace and tranquilitie of the common weale with the losse of some parte of his dominion and enheritaunce, then for victory obteyned to be receiued with muche goodly triumph, bought with so great displeasures of the people. Therefore suche as haue enceised the myndes of princes with a desyre to enlarge their empire, what els haue they inuented but a continuall fountaine and quicke spryng of warres. Agayne as muche mischief dooe they in the worlde that minister vnto the same princes occasion and matter of wrathe, bearyng them in hande that it is a thyng appertainyng vnto princely manhod or couragiousnes, to be auenged by force of armes for some folyshe woorde spoken, whiche happely was vntruely reported, or at the least wyse made a great deale worse, and more haynous then it was spoken in very dede. But howe muche greater a pointe is it of a noble courage, for consideraciõ to haue the peace and tranquilitie of the common wealthe conserued, nothyng to passe vpon a raylyng woorde? For yf any hurte cumme thereof, it is but a priuate hurte, yea, to saye the truthe, it hurteth not at all, if it be neglected and not passed on. And in other matters concernyng worldly affaires, kynges peraduenture maye take summe vacacion, and nowe and then sequestre them selues from buisinesse, at leste wyse if it be lawfull for them to be any where idle and without busynesse, vnto whose office it specially belongeth to watche, for the preseruacion and safegarde of so many. But in takyng vpon them the daungerous enterpryses and aduentures of warre, forsomuche as the same bryngeth with it a whole floude of great euylles and michiefes, they ought with all the iyen in theyr heades to watche, and to be as circumspect as is possible to be, leste they decree and determine any thyng vnaduisedly. Neither speake I these thynges (moste christen Kyng) of any entent to plucke the swearde out of the handes of princes. For peraduenture it is the parte of a good kyng sumtymes to make warre, but that muste be at suche tyme, when all other thynges hauyng been assayed in vaine, extreme necessitie compelleth him so to dooe. The lorde Jesus tooke away the vse of the sweorde from Peter, but not from princes. Saincte Paule also confirmeth theyr authoritie, commaunding suche as in the citie of Rome professed Christes religion, in no wyse to contemne thautoritie of theyr soueraigne rulers, although the same were Gentiles and miscreauntes, in so muche that he woulde not haue taken from them beyng as the very ministres of God, neyther theyr customes, theyr taxes or talages, nor theyr honoure. Taketh he the sweorde from them, who sayeth: For he beareth not the sweorde for naught? The selfe same thyng doethe Peter also teache beyng one of the chiefe Apostles, saying: Submitte your selues therfore vnto all maner of ordinaunce of manne, for the lordes sake, whether it be vnto the kynge, as vnto the chief heade: eyther vnto rulers as vnto them that are sente of hym, for the punishment of euil dooers, but for the laude & prayse of them that dooe well. &c. Christe woulde haue Peter to haue no weapon saue the sweorde of the ghospell, whiche is the heauenly worde, the whiche as

saincte

saincte Paule teacheth in the epi[st]le to the Hebrewes, is quick and mightie in operacion, and sharper then any two edged sworde: and entrethe through, euen vnto the deuiding a sondre of the soule and the spirite. For he that commaundeth the sworde to be put vp into the scaberte, and taketh it not awaye, doeth more then if he toke it awaye. For why doeth he commaunde it to be put vppe? Truely because the euangelyke pastour shoulde in no case make warre. Why doeth he neither commaunde it to be layde asyde? nor yet forbyd it so to be? Uerally to doe vs to vnderstande that we ought not so muche as than to, goe about to be auenged, when we are of power to reuenge the iniuries done vnto vs. Wherfore I conclude, that the euangelyke pastoures haue the sworde of the gospell deliuered them of Christ, wherwith they sleagh vices, and cutte awaye mans carnall lustes & desyres. Kynges also and temporall prynces haue theyr sworde by his sufferaunce and permission, to make euill men afearde, and to preferre good men accordingly. The sworde is not taken from them: but the vse therof is prescribed. They haue it for a defence and conseruacion of the publike tranquilitie, and not to bolster, and maynteyne therwith theyr owne ambiciousnes. There are two maner of swordes, and lyke wyse two maner of kyngdomes: The priestes and bishops haue theyr sworde, and also theyr kyngdome. In stede of Diademes and helmettes they haue theyr Myters: In stede of a scepter they haue a crosyers staffe: they haue theyr brigandyne, theyr souldiers girdle, and to be shorte, al that coumplete harnes whiche that valiaunt warriour Saincte Paule describeth vnto them in sondry places. These euangelike kynges are called pastours, so likewyse are temporall kynges named of the Poet Homer, pastours of the people. They bothe doe one thyng, and yet is theyr office and ministery diuers, euen lyke as we see that in the same enterlude and play, some play one parte, & some an other. But yf they both had eche of theim their owne sword in a readynes, I meane, yf eche of theim would vse the power geuen them aryght, and as they ought to doe, I thynke verely that we (who are rather christen men by name, then in dede) would not so often tymes drawe out our wicked swordes to thruste theim into the bellies of our christen brethern. Nowe whiles they bothe nothyng regardyng theyr owne duetie, haue eche one a desyre to entermeddle with that, whiche in no wyse appertayneth vnto theyr vocacion, it cummeth to passe that neyther of them both do mayntayne theyr owne dignitie accordyngly, nor yet conserue the publike tranquillitye.

When hath a kyng more kyngly maiestie, then at suche tyme as he sitteth in iudgement, and ministreth iustice? then when he repressed iniuries, endeth controuersies, helpeth the opressed? or when he sitteth in counsayle studiyng how to aduaunce the common wealth? On the other syde, when hath a byshop more of hys dignitie, then at suche tymes as he preacheth the doctrine of the gospel out of a pulpit? For then is that euangelike kyng in his seate royall.

Loke howe vnsemyng a thyng it was for the Emperour Nero to contende with the masters of Musyke and wyth harpers in the stage, or to proue maisteries wyth wagoners in the listes or turneiyng place called in latyne Circus; so vnsemely a thing it is for a kyng to meddle wyth lowe & peltrie masters that perteyne vnto his own priuate affeccions, and hurt the prosperous state of the common wealth. Agayne loke how vncomely a thing it were if a Philosopher would with his clocke & long beard skip about the stage, & play

a parte in an enterlude: or els holde a bill and a net in his hande in the place wher the sword players are wonte to fyght at vtteraunce, and syng theyr accustomed song : I would not haue the, I woulde haue a fyshe, cocke why flyest thou from me? euen no lesse vnsemely a thyng it is for the euangelike kyng to playe the warryer, to bye and sell, I wyll not speake of other thynges more vnhonest, and lesse agreable with his vocacion. Howe chaunceth it that there is anye one byshop in our dayes that thinketh it a goodlyer thyng for hym to haue in his trayne. CCC. horsmen well appointed wyth crosbowes, iauelyns, and handeguunes, then to bee accompanyed wyth a good numbre of learned and vertuous deacons, and to carry about with hym bokes of holy scripture? Why dooe they thynke them selues great by the pompous shewe and settyng foorth of those thynges, by contemnyng wherof, suche as they succeded wer accompted great and worthy persons? Why haue trumpettes and hornes a swetter sounde in theyr eares, then the readyng of holy scripture? Well then, what if a kyng in steade of a Diademe, and a robe of estate, put on a Myter and a priestes attyre? and contrary a bishop in stede of a Myter and priestes attyre weare a Diademe, and a kynges robe or kyrtel? wyl it not appeare a monstruous sight vnto vs?

Nowe if the vnright and disordered vse of suche thinges as are but signes of theyr office and ministeries dooe so greatly moue vs, why then are we not a greate deale more moued to see their offices turned cleane cam, and mysordered? Certes if either kyng or bishop dooe any thing priuately, they must haue respect to nothing els, but to the health and conseruacion of the people. For if they dooe theyr dutie aright, either they admonishe suche as are out of the way, correct suche as haue done amysse, or coumforte the dismayed, or kepe vnder the proude and hye mynded, or styrre vp idle persons, or make those that are at variaunce frendes and louers againe. This is the very office of kynges but specially of the euangelike kynges, who in no wise ought ambiciously to desyre this worldly kingdome. And forasmuche as the Lorde Jesus was in very dede both a spirituall and a temperall kyng (although he expressed in yerth but a spirituall kingdom alonely) it is both theyr partes to dooe what in thē lyeth to counterfaite and followe theyr prynce.

He wholly gaue himself for his. And howe then for shame dare any that calleth hymselfe Christes vicar, lyue onely to his owne priuate wealth and commoditie? Christe whether he were in the temple, or in the Synagoges, or went abrode, or taried at home in his seuerall house, or were carryed by water, or continued in the wildernes, dyd nothyng elles all his lyfe long but playe the parte of a sauiour, of a comforter, of a well dooer. He taught the multytude, he healed the diseased, he clensed the lepres, he restored the sicke of the palsey, the lame and the blynd. Further he chased awaye hurtefull spirites, raysed the dead, deliuered those that were in perylll, filled the bellies of the hungry, reproued the Phariseis, defended his disciples, and also the synner that so lauishely poured out her oyntmente vpon hym.

He coumforted the synfull woman of Canaan, and her that was taken in adultrye. Peruse all the wholle lyfe of Jesus, and it shall euidently appeare that he neuer harmed any bodye, notwithstandyng he had so manye hurtes and dysp leasures done to hym of others, and that he coulde easely haue been auenged yf it had pleased hym.

He

He euery where played the sauioure, euery where the well doer. He restored Malchus eare agayne whiche Peter cut of with his swerd. He would not haue his safegarde defended wyth the lest hurte or dyspleasure that myght be to any body. He made Herode and Pilate at one. Hangyng on the crosse he saued one of the theues. Whan he was dead he drewe the captayne of the garisone vnto the christian profession. This was the very office and parte of a kyng, to do all men good, and hurte no bodye. His example all christian princes ought as nygh as they can, to folowe. And forasmuche as your grace is called the moste christian kyng, the very name and title self that is geuen your highnes, ought specially to moue you to expresse in all your doynges, as nere as ye can possyble, the prynce of all princes, Christe. But what sparcle of shame remayneth there in those persons, who albeit they haue a pleasure to be called the vicars of Christe, doo notwithstandyng require to haue I saye not theyr lyfe or dignitie, but theyr auaryce and pryde defended with greate effusion and shedyng of christian bloud. And this wryte I (ryght noble prynce) not for to defame or reproue any bishops (albeit I woulde wishe of God that there were not some christian bishopes of whome these wordes myght be iustely spoken) but onely to shewe wherein ye true dignitie of kynges and bishoppes consisteth, to the ende that bothe of them knowyng and mayntenyng theyr owne dygnitie, maye happily passeouer this transitorye lyfe to Goddes pleasure and contentacion. But muche farder are those euangelyke pastours from doyng theyr dutye, who, where it had been theyr parte to make princes beyng at debate and variaunce at one againe, do of their owne accorde incense them to warre, and as it is an old prouerbe, do cast brandes vpon the fyers or flames of battayle. Surely yf euer it were nedefull for a good pastour or shepherde anye where to prouyde for the safegarde of his flocke wt the losse and spendyng of his lyfe: if the example of that chiefe sheperde Christe, in whose stede they are, were any where to be expressed & folowed, here chiefly ought they to haue doone theyr duetye, where so greate a sea of mischiefes gussheth and floweth out into the worlde. But howe chaunceth it that among so great a noumber of Abbates, bishops and Archebishops, and Cardinals not one steppeth foorth that dare putte, yea euen his verye lyfe in hasarde, to make an ende of this greate stirryng and troublous buisynes of the worlde. Howe happily dyeth he, whoso by his deathe causeth so many thousande mennes lyues to be saued. There is no crueller a thing, then is that fyghtyng hand to hande, and bucherly manglyng and cuttyng of sweard players: And yet was antiquitie so fondly delyted with this syght, that the moste naughtie and detestable example remaynyng of the vse of the Gentiles, continued a long season, euen emong christen men, namely in the Citie of Rome, which coulde not yet forget her old paganitie. But that this manoure of fyghtyng is vtterly set asyde, we maye thanke (as wytnesseth the historye called the tripartite history) one Telemachus a manne of theyr order and profession, who for christian simplicitie, and a desyre they had to leade a solitarye lyfe, and to eschewe the companye of the synfull multitude, were commonly called monkes or solitarye persons. This Telemachus came for this purpose out of the easte parties to Rome, and entryng into the place (whiche was called of them Theatrum, that is to saye, a place ordayned to beholde shewes and pastimes in) when he sawe two armed men

come

come into the fightyng place, and aboute to sley one another, he leaped betwixt them as they were in theyr furye and rage, crying and saying with a loude voyce: What doo ye brethern? why go ye about lyke wylde beastes to murther one another? To make shorte tale, whiles the good man wente about to saue both theyr lyues, he lost his owne, beyng stoned to deathe of the people: So muche dyd the dotyng multitude set by thys cruell iye pastime and pleasure. But what came of this? Honorius the Emperoure assone as he was enfourmed herof, commaunded this maner of shewyng the people pastyme by couplyng or matchyng together of swearde players, to be lefte and vtterly abolyshed. Nowe marke me well howe vnhonest a pastyme it was, and how many thousandes had by reason therof been miserablye slaine and murthered, and then shal it euidently appere how much the world is bounden vnto this one mannes death. And for this facte was Telemachus worthely canonized and made a saincte. How muche more then by all ryght and reason shoulde he deserue to haue lyke honoure gyuen hym, that woulde aduenture his lyfe to parte so mightie and puissaunt prynces, that thus warre and fyght continuallye one agaynst another? For the common welth susteyneth no great losse yf a swerdplayer kyll a sweardplayer, and one vngracious varlet sleyeth another: And yet as prynces cannot be enemyes together without þ vtter detriment and annoyaunce of the whole worlde: so contratiwyse may they with lesse ieopardy be parted, then Telemachus parted the sweard players: fyrste bycause they are christen men, and secondarily because the more noble courage and stomacke they be of, the more tractable they are, yf any bishop, or els any other prelate of the churche go about to perswade them without craft or dissimulacion. Nowe yf anye chaunce vpon suche a prince as can by no meanes be intreated, but is of a tyrannous and cruell nature: then let hym consider how the greatest hurt and displeasure that the cruellest tyranne in the world is able to do, is but death.

And where I praye you shall the successours of the Apostles shewe an exaumple of an Apostolyke spirite, yf they shewe it not in this case? Some will here saye: What shall my death preuayle, yf I haue not my desyre? I answere: Christe the rewarde gyuer wyll not see his champion to lose his rewarde. Albeit many tymes death obteyneth, what lyfe could neuer bring about. For the death of vertuous men is of no small power and efficacie.

I wyll not here stande in the recitall of olde examples whiche are innumerable. John Baptist was beheaded for his franke speakyng: but al princes are not Herodes: nor all haue not suche peramors as Herodias was. Ambrose bishop of Myllayne shranke not to suspende Theodosius the Emperoure out of the churche for his cruel and rashe sentence agaynst the Thessalonians, and after he had sharply rebuked him, and commaunded hym to make satisfaction, he put him to his penaunce. And forthwith the maiestye of so myghtye a prince gaue place, and was obedient vnto the auctoritye of a bishop.

The holy man Babylas Bishoppe of Antioche attempted to vse lyke seueritie againste a kynge whiche had murthered an innocent, and he was slayne for his laboure: but anon as he was deade, he began to be feared not onely of the heathen Emperour but also of the deuyles, whyche wer as yet in these dayes wurshypped for Goddes. I haue (ryght excellent prynce) suche an opinion

nion of the Emperours maiesties nature, of your Graces disposicion, and of the kyng of Englandes good nature, and vertuous inclinacion, that I put no doubtes but you all would long ere this haue folowed good aduertisementes, if there had been any suche counsailour, whiche would haue been plaine and franke with you all with discretion, and discrete with franke plaines.

And all this while there lacketh not great plenty of suche as incense the myndes of princes to battayle, namely of those persones whome it behoueth, forasmuche as theyr profit and lyuing dependeth therupon, to haue all the worlde in an vprore, and vnquieted with warres. One sayeth: he setteth your maiestie at naught: he gaue your grace suche a mocke: Another, if your highnesse ioyne this part vnto your dominions, you may also at your pleasure easely ioyne that. O vnaduised and rashe counsaylour. Why doest thou rather put into his head howe farre he may extende the boundes of his dominions, then put him in remembraunce with howe narrowe lymites the seignorie, whiche he hath nowe at this present was in olde tyme bounded? Why doest thou not shewe hym which way that he hath may be well gouerned, rather then enlarged? The extending of boundes is endlesse: and therefore most true it is that Seneca reporteth: Many Emperours and princes haue encroched vpon others, and taken theyr marches from them: and yet neuer none tyl this daye hath appointed hymselfe any limittes to be content withall. But the verye true commendacion of a prince standeth in well gouerning. Alexander the great when he was come to the Occian sea, wished there had been another worlde for him to conquere, as who saye this worlde was to litle to satisfie his ambiciousnes, and desire that he had to enlarge his Empier. Hercules neuer went beyond the iles called Gades. But no Occian, no Gades can boũd our vnsaciable ambicion. Howbeit against the pestilent wordes of suche persones, christian princes ought to haue theyr myndes diligently fortifyed afore hand, with the decrees & sayinges of Christe, as it were with triacles or preseruatiues against poison, and in all theyr counsayles to haue speciall regarde vnto the rule of the gospell, as vnto a marke.

Peraduenture your maiestie will aske what I meane to syng so long a song vnto your highnesse, sence the same is moste occupyed aboute the weightie affaires of the common wealthe. Yea, my desire was to haue this song songen to all menne, for no cause els, but for that this vniuersall calamitie of the worlde greueth me very sore, and also for that I muche desyre to see more tranquillitye and quietnes in euery parte of Christendome, but speciallye in the realme of Fraunce, then whiche kyngdome I wot not whether there be anye more excellent eyther in true christianitye and good liuing, or els in worldly aboundaunce and prosperitie. Now yf suche ruffling and troublous busynes dyd seldome when chaunce, lyke as great fluddes, earthquakes, or famine are wont to do, then were it a thyng more tollerable: but so it is that the worlde is continually troubled, and neuer at quiet by reason of suche discorde and diuision. The physicians whensoeuer there chaunceth any newe bodely diseases, do wittely searche out the causes of the maladie, the whiche once knowen, then do they easly cure it: And not onely contented thus to do, they also inuent wayes to let that the same plague maye not often tymes begyn to rage afreshe, or reigne agayne. Why therfore in these so great euils,

and so many tymes chauncing, do not men of great wisedome and experience semblably searche out the welles that all this troublous busines so oft springeth out of into the worlde, to the ende that the rootes therof beeyng cleane cut vp and destroyed, they maye perfitely cure and remedy the same? why are we quycke syghted in thynges of litell weight and importaunce or none at al, and in the weightiest thing of all more then halfe blynde? Myne opinion is that battaile for the moste part springeth of vayne wordes or titles as it were inuented to nourishe mãs pryde and vayne glory, as who saye, there wer not ambicion ynoughe in the worlde, vnlesse we fed & maintained this naughtie vice with newly inuented titles, the whiche vice of it owne propre nature groweth to fast in vs. These, and suche other lyke rootes and chief causes of battaile beyng once cut awaye, then should it be easie to conclude and establishe a peace among christian princes, with such lawes and condicions that woulde neuer suffre suche ruffling businesse and hurly burly to begyn againe. By this meanes should the princes encrease in richesse, now beeyng common bytwene them by reason of amitie and frendship: and the christien people should lyue in louely peace and tranquilitie vnder their moste wealthye princes. So would the lorde Iesus that true kyng of the whole worlde be fauorable vnto vs: and cause all thinges to prosper and go forwarde with vs. So should we be feared of the enemies of Christes religiõ, againste whom we haue much ado at this daye to defend our owne, muche lesse than are we able to discoumfite them and chase them away far from vs: Albeit I had rather haue them refourmed of their misbeleſe, then by force of armes chased away and put to flyght. But howe is it possible for vs to refourme other, yf our selues be (I had almoste sayed) worse and more vicious in our conuersacion then they are? For I dooe not here esteme christien menne by the articles of the fayth whyche we professe with mouthe, but by theyr maners and lyuing. Wher soeuer ambicion, couetousnes, pryde, wrathe, reuengemente, and a desire to hurte reigneth, there (say I) lacketh the faythe of the ghospell. Nowe albeit this pestilence haue infected, euen these vnto whose office it chiefly apparteined to see a remedy for the decay of christen religion, yet haue I some good hope of reformacion, because I see the bookes of holy scripture, but specially of the newe testament so taken in haude, and laboured of all men, yea euen as muche as of the ignoraunt and vnlettered sorte, that many tymes suche as professe the perfyte knowledge of Goddes woorde are not able to matche them in reasonyng. And that there be very many readers of the bookes of the newe testament, this one thyng maketh me to beleue, because notwithstanding the printers do yerely publishe and put forth so many thousande volumes, yet all the booke sellers shoppes that be, are not hable to suffice the gredines of the byers. For nowe a dayes is it well solde ware whatsoeuer a man attempteth vpon the ghospell. This so strong a medicine once receiued and dronken canne not but worke and put forth his strength. Wherfore me thynketh the worlde is in case lyke to a mannes body vexed with greuous disease, after it hath receyued an herbe called Ellebore, or some other strong purgacion. For then is it all together distempered and out of quyet, and fareth as though it woulde yelde vp the ghoste. And God sende grace that this euangelyke Ellebore, after it haue once searched and entred into all the veynes of our soule, maye so come vp agayne, that (the sedes of vices beyng ther-

by cast

by cast out and auoyded) it maye restore vs made whole and pourged of all our synnes, vnto Jesu Christe, and maye also after this greate russlyng and almoste vncurable diseases of the worlde, bryng agayne vnto all menne that ioyefull and muche desired tranquilitie. And verily I would hope better that the common prayers of al good men to that ende & purpose shoulde not be made in vaine, if the chiefe estates of the worlde, woulde lyke trustie and faythfull physicians do their endeuour to helpe the worlde in this euill case, that is to saye, yf the princes, in whome it chiefly lyeth to rule the worlde as they wyll, would call vnto theyr remembraunce that they shall shortlye (for what thing is there in this present lyfe of any long countinuaunce) gyue an accompt vnto that moste soueraigne and high prince how they haue gouerned theyr dominions: Agayne yf the bishoppes, diuines, and all ecclesiastical persones woulde likewyse remember howe they haue not succeded in the place of Annas and Caiphas, or of the Scribes and Phariseis, (who whyles they wickedly defended theyr owne kyngdome, wente about to oppresse the kyngdome of the ghospell: whyles they vphelde and defended theyr owne glorie, dyd theyr endeuour to bury and ouerwhelme Christes glorie: and finally, whiles they laboured to approue theyr owne righteousnesse, made God vnrighteous) but rather in the place of the Apostles, who had a pleasure euen with the leesing of theyr owne bloude and liues to defende Christes kyngdome, Christes glory, and Christes righteousenes. Christe hath once suffered, once arysen agayne from death to lyfe, and neuer wyll dye agayne. But he suffereth the same passion afreshe, so oft as the truethe of the ghospell is condemned, beaten, spytte vpon, crucified, and buried. To be short, he reckeneth done vnto hymselfe whatsoeuer euell or displeasure is done vnto his membres. Peraduenture (moste Christian kyng) I haue spokē here more frankely, and more at large then it became me to do: howbeit the great loue I beare towarde your grace hath made me both lauishe of my woordes, and also more bolde to vtter my minde vnto your highnesse: I beyng a Christian man, do wishe well vnto all Christian menne generally: but yet haue I a certaine speciall loue and affeccion to the most noble and florishyng realme of Fraunce. I beseche Jesu thimmortall kyng of the whole worlde, vnto whome the heauenly father hath geuen all power in heauen and in yearth, to geue his holy spirite both to the people, and also to the princes and rulers: to the princes, that they may haue grace happely to passe ouer theyr lyues in mutual amitye and concorde vnder theyr common kyng and prince Jesu: vnto the other, that they maye lyue in reste and peace vnder theyr moste godly and wealthy princes: and the ende of all to be this, that christian vertue and godlinesse beyng well planted among vs, maye be enlarged and spred abrode as muche as is possible to be, not by inuadyng or wasting of others dominions or countreys (for so our enemies become the porer, but neuer the better and more godly) but by preachyng euery where the doctrine of the gospell syncerely and truely, by theyr ministery that haue in them the spirite of the ghospell: and by ordering our liues after suche sorte, that verye many may be allured to professe our religion euen by the swete smell or sauour of our good liuyng. So beganne the christian empire, so encreaced it, so was it greatly enlarged, so was it established: and by the contrary we see how it is now almost at a point and come to nothing, if we considre the greatnesse of the whole worlde,

worlde. Wherfore loke by what aydes it first beganne, by what meanes it was encreaced, and established, by thesame must we repaire it beyng decaied, enlarge it beyng brought into narrowe roume, and finally establishe it againe beyng vnstable and at no sure staye. These thinges wryte I (moste christian prince) of a pure zele and good mynde, neyther reprehending any man, sence I beare all men my good wyll, neither flatteryng with any, or corying fauoure, because I seke naught at no mannes handes. Almightie God graunt your highnesse well to fare. Yeuen the first of Decembre, in the yere of our lorde, M.CCCCC.xxiii.

¶ The lyfe of s. Marke written by S. Hierome.



Arke the disciple and interpreter of Peter, beyng desired of the brethren at Rome, wrote a shorte ghospell accordyng as he hearde Peter preache & shew euery thing by mouth. The whiche ghospell the same Peter, after he had heard it, dyd allow and publish by his authoritie, because it should be red of the congregacion, as recordeth Clement in ẏ first boke of his worke entitled, *Dispositiones*. Of this Marke, Papias also bishop of Hierusalem maketh mencion. And Peter in his first Epistle, where vnder the name of Babylon by a figuratiue manour of speakyng he vnderstandeth Rome, hath these wordes: The congregacion of them whiche at Babilon are companions of your election saluteth you, and so doth Marke my sonne. Wherfore he toke the ghospell that hymself had written, and went into Egypt, and first of all men preached Christ at Alexãdria, wher he ordeyned a churche or cõgregacion of suche pure doctrine and perfite lyuing, that he made all that professed Christ to folowe his exãple. To be shorte, Philo the eloquentest wryter of the Iewes, perceyuyng the first congregacion of Alexandria yet to perseuer in the Iewishe religion, wrote a boke of their conuersacion, as it were in the prayse of his nacion: And as Luke sheweth how all thinges wer common among the beleuers at Hierusalem, so dyd he put in wryting all that euer he sawe done at Alexandria during the tyme that Marke there taught and preached. He dyed in the eyght yere of Neros reigne, and was buried at Alexandria, in whose place succeded Anianus.

The Paraphrase of Erasmus vpon the Gospell of Sainct Marke.

¶ The first Chapter.



IT is naturallye gyuen to all men, to desire felicitie. Thys felicitie many worldly men right politique and wyse, as touchyng a certain kynde of wisdome, haue hitherto promised: some, by suche lawes as they haue made and written: other some, by rules and preceptes that they haue giuen, to teache men how to leade a vertuouse and a godlye life. But for as muche as they were mēne, they wer not able to perfourme their promise. For they neyther wist them selfes what was the true, & perfyte felicitie of man, nor wherin it stoode. And for this cause it came to passe, that in stede of true felicitie, they embraced a certayn deceyuable image or shadowe therof, and infected other with their errour, being bothe deceyued them selfes, and deceyuers. Therfore bothe the lawe makers, and philosophiers brought vs a certayne gospell of their owne inuencion, but suche a one as was partely false, and deceyuable, and partly werishe and of no efficacie. Moyses and the Prophetes wrote a more certayn and piththie gospell than they, but to one nacion alone: and as that tyme required, wrapped with figures and shadowes, disposing men onely to ẏ knowleage of veritie, but vnsufficient to giue perfite saluacion, neuerthelesse sumwhat promoting therunto, wherin goddes wisdome resembleth nature, whiche bryngeth vs, and as a mā would say, leadeth vs by the hande, from the knowleage of thynges that are vndre our corporall sight, vnto the knowleage of thinges inuisible. And yet theyr gospell conteineth in it more feare then glad and ioyful promyse, and hath muche more bewrayed the wickednes of man, than taken away the same, rather beaten into mennes myndes goddes might and power, than set out his mercie and goodnesse, caused more rather dreade, then emplanted loue.

For what could man do but feare, tremble and despayre, after he had learned by the law, that he was alwayes in bondage and subieccion of sinne, and not able to refrayne therfro, and also did knowe how no manne coulde escape the iudgement of God, a very rigorous & sore auenger of sinne and vngodlinesse. Who is he that can finde in his harte to loue hym whome he feareth. Now ẏ dreade of goddes iustice, although it be many tymes the beginnyng of saluacion, euen as a bitter medicine that vexeth the whole bodie of manne, is the entrye to health, yet is it not the thyng whiche maketh man to haue perfite felicitie. The grace and beneficiall goodnes of God, causeth man to loue God, and loue to godward is the thing that auaunceth hym to happie state and felicitie. Therfore after ẏ whole worlde was somwhat prepared, as well by the prophecies and foresayinges of the Prophetes, as by the commaundementes and figures of Moyses, in these laste dayes was opened and preached vnto ẏ same, that verye ioyefull gospell, that all menne ought to embrace, and most louingly to receyue: whiche of the owne accorde, or without any deseruyng on mans behalfe, bringeth not onely to the Iewes, but also to all nacions of the worlde remission of all sinnes. And lest haply any manne put doubtes in ẏ cer-

tayntie of this promise, it is God that maketh it, and no manne: neyther is his ambassadour Moyses, or anye of the Prophetes, but the verye sonne of God hymself, Jesus Christe, who for oure saluacion came downe from heauen, & toke vpon him our corruptible flesh, to thintent that he beyng giltlesse, and without all synne, might by hys passion and death, freely geue innocencie and lyfe to all that beleue his promyses, and put theyr whole affiaunce in hym.

For God who is of his own proper nature gracious and beneficial, would by this meanes, shewe that exceedyng great and inestimable kindnesse that he bare towardes mankynde: which was so great, that greater can neyther be desired, ne ought to be loked for. He could not sende a more honorable messenger than his owne onely begotten sonne, nor shewe more kyndnesse, than through faythe onely, freely to release al mēnes offēces wer they neuer so many, neuer so great and heynous: yea and ouer this through his holy spirite, chose those that were before slaues and bondmen of the diuell, to be felowes with his soonne, by whome he hath geuen vs al thynges both in heauen and in earth.

And bycause nothyng could be more ioyfull then this message or tydynges, it is by right good skyll called of the Grekes, Euangelion, that is asmuche to saye in Englishe, as glad and ioyfull tydynges, to comfort you, that you should no more feare the yoke and burthen of Moyses lawe.

The texte. ¶ The begynnyng of the ghospell of Jesu Christe, the sonne of God as it is wrytten in the Prophetes. Beholde I sende my messenger before thy face, whiche shal prepare the waye before the. The voyce of a cryer in the wildernesse, prepare ye the waye of the Lord, and make his pathes streight. John did baptise in the wildernesse, and preached the baptisme of repentaunce, for the remission of synnes, and all the lande of Jewrye, and they of Jerusalem, went out vnto him, and were all baptised of him in the ryuer of Jordan, confessyng theyr synnes.

And albeit summe menne had leuer make a further rehersall of thistorye of the gospell, and beginne the same with the natiuitie and birth of Jesu Christe: yet me thinketh it sufficient for that I woulde be briefe, to take my beginnyng of John Baptistes preaching: For lyke as the day starre goeth before the Sunne, so came he, and appeared vnto the worlde before Christes preaching, not by chaunce and fortune, but by Goddes determinacion, to styrre vp the myndes of the Jewes, to looke for Messias that would streight wayes cum, yea and to poynte hym vnto theim wyth hys finger, when he came: the whiche John, the Prophetes so many hundred yeares sythens, prophecied and told before should cum. For the same prophetes whiche prophecied and spake of Christes cummyng, spake and prophecied also of John, the forewalker of Christe. For in Micheas the prophete, God the father speaketh vnto his Sonne in this wyse: Lo, sayeth he: I sende my especiall and electe messenger before thy face, who shall make a waye for the, that anon after shalt cum, and take on the thoffice of preachyng the ghospel. Lykewyse the Prophete Esaye signifying the preachyng of John, sayeth: The voyce of a cryar in wildernesse: prepare ye the waye of the Lorde, make straight his pathes. In semblable wyse the pacient is monished before the cummyng of the Phisician, to knowlage hys disease, and reuerently to receyue hym whan he cummeth, and in al thynges to do after him, and folowe his counsayle. When therfore the tyme approched, that Jesus Christe the sonne of God, who was not yet knowen vnto

the world, should begin to take upon him this ministracion, for the whiche he was sent downe from heauen into earth. John accordyng as the Prophetes had prophecied and tolde before, played the forecurrour, baptizing in wildernesse: not that he dyd therby washe awaye sinnes, but onely styrre and exhort men to be repentaunt for their former lyfe, that they knowleaging their disease should gredely desire his cumming whiche onely baptizeth with spyrite and fyre, taking awaye at once through fayth in hym, all sinnes: endowyng mens soules with heauenly grace, which he poureth out of himself, as out of the well and fountayne therof: freely deliueryng from unryghteousnesse, freely geuyng ryghteousnesse, freely delyueryng from death, and freely geuyng lyfe *euerlastyng*. The greater that this loue and kindnes was which God shewed unto mankind, the greuouser shall their punishment be that haue set nought by the same when it was offred them. And lest any should so do, John came before to prepare and dispose all men by his carnall baptisme, to the spiritual baptisme of Christ: to cause them by exhorting, and making them afrayde, to forthinke, and hate theyr former lyfe: and finally to geue them forewarnyng, that Messias, and the kyngdom of God, were at hand. John was not the light that shoulde lighten euery man, which cummeth into this world, but a messenger of the light that anon after should appeare. He was not the phisician which should take awaye mennes sinnes, and geue health, but made them inwardly to tremble in their conscience, in that he declared unto them the great daunger they stode in: Finally he styrred up all mennes hartes, to the greate desier of euerlasting saluacion, by preaching unto them, how he was not farre of, the whiche only should deliuer frō sinne. He was not ye brydgrome but a forewalker of the bridegrome, to wake and call up all men, to meete the bridegrome cumming. He was not the sonne of God, but a voice foreshewing the sonne of God, who anon after should be disclosed unto the worlde. Moses lawe was a fearefull law, in somuche that the childern of Israel could not abide the voice of God, when he spake unto them. John being a limitte or borbre set betwene the lawe and grace, and as a man mengled of bothe, did herin use a poynte of the olde law, because in his preaching he manaced all men with euerlasting death and dampnacion, unlesse they would tourne in season from their sinfull liuing. And againe this had he of the new, that he moued not the people to sacrifices, burnt offringes, vowes, or fastinges, but to baptisme, and repentaunce of the former life: and shewed morouer how the moste mercifull Messias was already cum and present, who should freely forgiue all men their offences, that would put their whole trust and confidence in hym. The former lawe was written or published in wildernesse, and from thence also cummeth the beginning of the newe. He must cleane forsake all the world, that will be worthy to be partaker of the grace of the gospell, which compendiously geueth all thynges. In great cities are riches, delicacies, pleasures, pride and ambiciō: But specially Jerusalem had in it a famous temple, by reason wherof she was not a litle proud and stately. The same citie had also carnall sacrifices wherunto the people trusted. Furthermore it had holye dayes, obseruāces of the sabboth, a prescribed choise of meates, and other ceremonies, wherby she supposed that man was iustified and made rightuous before God: finally, there wer highe minded priestes, and dissembling pharisees. But whoso desireth the baptisme of the gospel must utterly laye apart all

trust and confidence of these thinges. He must forsake all Jewry with her Jerusalem, her temple, her sacrifices, her priesthod, and pharisaicall fashions, and from thence depart into wildernesse where he may heare the most ioyful tidinges of our sauiour that straight wayes wil cum. To returne to John, he cried not in vain. For he made a great many so afrayed with his crying and preaching, that they forsoke their dwelling places, and hasted to the water of Jordan: and that not alonely out of all the countrey of Jewrie, but also out of Jerusalem it self. Thither flocked a great rablement of souldiers and publicans, and also certaine of the phariseis. John receiued and taught as many as came, without choise or regard of persō, and did also baptise suche of them as wer displeased with themselfes for theyr offences, and confessed the same: expressing hereby as it wer by a certain corporall figure, the very order of the newe lawe and gospell. For the first office and ministerie in christian profession is to teache. When ẏ christian nouice (by this name vnderstande good reader suche a one as forsaking eyther the Jewish or Panims religion and intending to be christened, is newely enstructed in the faith: in the wiche state he is called of thaunciēt fathers, *catechumenus*) when I saye, the christian nouice beginneth once through the doctryne of the teacher both to know his owne filthie liuyng and also the goodnesse of God, than is he wholely displeased with hymselfe, and perceyuyng no where els to appeare any hope of saluacion, hath straight wayes recourse for ayde and succour to the beneficiall lorde, who freely extendeth his mercy and goodnesse towardes vs. It is a great furtheraunce to the recouering of health, if the pacient knowe his owne infirmitie. It preuayleth not a litle to the obtaynyng of light, if a manne perceyue the present darknes he is in. He hath already muche profited to puritie of lyfe and vertuous lyuing, whoso abhorreth his owne vncleanesse. The preachyng of John, figureth the christian enstruccion, or fyrste teachyng by mouthe of Christes religion. His baptisme representeth the baptisme of Christe. That he so gentlye receyued all that euer came vnto him, betokeneth nothing els, but lyke as euery man nedeth the grace of the gospell, euen so no man of what degre or nacion so euer he be, ought to be secluded from the same. The phariseis had their washinges. They washed theyr handes at meale tyme or whan they shoulde take theyr repaste: They washed theyr bodyes at theyr retourne home from the market: they washed oftymes theyr cuppes, dishes, stooles, tables, and the rest of theyr housholde stuf, as though cleanesse and puritie of lyfe whiche God loueth, and alloweth in vs, stode in the obseruacion of suche triefles, or as though a litle quātitie of the Phariseis water, wer of such force and vertue that it coulde make a man euer the cleaner in the sight of almightie God. Suche maner of washinges & baptismes do not make a man cleaner in soule then he was before, but rather more proud and arrogant. Happy therfore are they who haue vtterly forsaken Moyses, and the Phariseis washynges, and with al haste runne vnto the bathes of Jordan. For in the Hebrue tongue this word (Jordan) is as muche to saye, as the floude of iudgement. He is not iudged of the Lorde, who so iudgeth himself. This is that same purifiyng floude whiche issueth out of two fountaynes, that is, out of the knowleage of our own vnrighteousnes, and the remembraunce of the merciful goodnesse of god. This is that baptisme of repentaunce and flood of teares which causeth streames of bitter water, to flow out of the most inward vaines of mannes hart

hart, but it hath suche strength & vertue, that it doth as it wer with the sharpnesse of saltpeter, scower and wipe awaye al the spottes and filthe of the soule. The Phariseis also haue a confession of their owne, but such an one as plainly declareth theyr pryde and arrogancie. I fast, sayth the proude Pharisei, twyse in the weke. I geue vnto the poore the tenthe parte of all my goodes, and I am not as other men be. The Jewes cōfesse other mens sinnes, and not theyr own. Now they that prepare and make themselues ready to receyue the baptisme of the gospell, will neyther be knowen of their own good deedes, nor make rehersal of other mens faultes, but eche of them truly confesse their own. It is a poynt of arrogancie, for a man to stand in recitall of his owne good dedes, euen as to discouer other mens offences procedeth of malice, and euill will. To be shorte, to acknowleage thine own sinne and iniquitie, is to glorify the goodnes of god.

¶ John was clothed with Camels heare, and with a gyrdel of a skynne, about hys loynes. And he did eate locustes, and wilde hony, and preached, saying: He that is stronger then I, cummeth after me, whose shoot latchet I am not worthy to stoupe downe and vnleuse. I haue baptised you with water, but he shall baptise you with the holy ghost. The texte.

And to thintent that John, who in lyke maner came before the first cummyng of Christ, as Hely according to the prophecie of Malachi, shall cum before the last, myght the more in holy and perfite liuing resemble Hely, he led his lyfe in wildernes, vtterly eschewing the sinfull company of worldly people. He was not clothed with silkes nor yet with wullen clothes, but with a garment made of Camels heare, and girded about the loynes with a lether gyrdle. And by this straight manour of liuing, he shewed a certayne euangelike and christian perfeccion, euen before the gospell was published or preached. His foode was agreable to his dwelling place, and apparayle. For it was euen suche as came to hand, and was easie to be gotten: suche as the place of the own accorde, and without husbanding or tilling, gaue him, most commonly certayne flies, called locustes, and wild hony. And here the criar or preacher of Christ, did a great deale more then Moses lawe required. For that law made distinccion only betwene sundrye kyndes of beastes. But he vtterly, & that without commaundement, abstayned from eating of all fower footed beastes, fowles, & fishes. That law forbeded to weare any clothing of linsaye wolsaye: but he cleane depriued himself bothe from the vse of wooll and flaxe. Suche a lyfe doubtles was conuenient for the preacher of repentaunce, who although he were sanctified in his mothers wombe, yet would he neuer the lesse leade a straight life, lest his preaching should haue bene litle estemed and set by, if hys liuyng and doctrine had in any poynt disagreed. And by this meanes he gate himself so great renoume, and auctoritie among the Jewes, that manye of thē supposed he had bene very Messias in dede. But John, albeit he was a man highly in the fauour of God, and endewed with many godly giftes and qualities, yet perceyuing what a great offence it was, for manne to chalenge that glorye whiche is dewe vnto God, or for one man to put ayde of saluacion in an other, openly preached in the presence of them all, and sayde: I am not he whom ye suppose me to be. My doctrine is a base and a werishe doctrine. My baptisme is not effectuall. I am nothing els but a manne as ye are, conceyued in sinne: nothing elles but hys messenger, whiche will strayght wayes cum to gyue saluacion vnto all men.

He is behynd me in tyme, and after the estimacion of the worlde, of muche lesse auctoritie then I am: but he sutmounteth me so farre in heauenly power, that I, whom you haue in suche reuerence and veneracion, am not worthy to serue him in the office of the vilest drudge or slaue, not worthy, I saye, to lye vpon the ground, and vnleuse the latchet of his shoes. You oughte to honoure him. You ought utterly, and with most feruent affeccion, to desire hys cummyng. I preache vnto you earthly thynges. He shall teache you heauenly matiers. I haue hitherto baptised you, as touching the bodie, with water, preparing your myndes to repentaunce: When he once cummeth abrode, he shall baptise you with the holy ghoste, whose secret vertue sanctifieth all thynges. For as no man hath rightuousnesse of hymself, euen so can no man geue thesame to an other. He must nedes be of more power and excellencie than man, whoso geueth that thing, whiche pertayneth to God alone to geue. Knowe you the difference betwene an vnworthy seruaunt, and the maister: betwene the minister, and the auctor: betwene the criar, and the kyng.

He that is stróger the I. &c

The texte. ¶ And it came to passe in those dayes, that Jesus came from Nazareth of Galile, and was baptised of John, in Jordan: and assone as he was cum out of the water, he saw heauē opē and the spirite descending vpon him, lyke a doue. And there came a voyce from heauen: Thou art my deare sonne, in whom I delite.

After that John had with woordes of like sentence, moued and styred vp the mynde of a great manye of theym, to wayt for Messias that was cummyng, then furth came Jesus when his tyme was cum, forsakyng the litle village of Nazareth in the countrey of Galile, where because of his educatiō and long continuaunce in thesame, men thought he had bene borne. Certes this is the nature and propertie of all euangelike thinges, to begyn very basely, and from suche begynnynges by litle and litle, to cum at the length to highest perfeccion: where as contrarily all thinges that euer the worlo and the deuel goeth about, are after meruellous goodly beginninges, sodainly cast down, and brought to nought. So lucifer whiles he set his seate in the northe ymagenyng to be equall with the highest, was sodainlye cast downe headlyng into hell. In semblable wise Adam when that thorough the diuels instigacion, he desired to be equall with God, was by and by exiled, and cast out of paradise. Therfore if thou here considre the high excellencie, and greatnesse of Jesu, it will cause the muche more to wonder at his singuler humblenesse of mynd and modestie. He cam out of a poore and homely village, out of Galile the vilest countrey of all Jewrie. He that purifieth al thinges, came as one of the rascall sort, humble & lowly to the baptisme of repentaūce, among sinners, souldiers, brothelles, & publicās without any seruauntes to wayte and attēde vpon hym. It was not ynough for hym to be circumcised accordyng to the ordynaunce of the lawe, and purified after the tradicion of Moyses: He desired also to receyue Johns baptisme, teaching and enstructing vs hereby, that who so maketh hym selfe ready to be a ministre and preacher of the gospell, muste omitte nothing which in any wise perteyneth to the increase of vertue and godlines: And again eschew all thinges, wherwith the weakelinges may be offended. John taught vs this lesson, that a preacher of goddes word shoulde not get himself estimacion and auctoritie, by gorgeous apparell, or pompouse liuing, but by honest behauiour, and godly conuersacion. But the ensāple that Christ shewed, was of muche more perfeccion, and farther from the Jewishe

fashion

fashion then this: for that he differyng nothyng at all from other , neither in his apparell , nor yet in dyet , dyd neuerthelesse by his godlye liuyng, mekenesse, and beneficiall goodnes towardes all men, vtterly duske and deface the auctoritie of John . For that is of hygher perfection whiche is geuen by the grace of the gospel, then that whiche procedeth from the austeritie, and straitnes of the lawe. The whole intent of the lorde Jesus was this , to make the worlde to know how he was the onely aucthour of saluacion, to expresse and set out vnto vs, a certaine fourme of euangelike and true godlynes, to cōfirme the truth and certentie of all that euer Moyses and the Prophetes had writtē of thynges past, and to make vs, as it were with the giuing of an earnest peny to haue a sure hope and expectacion of thynges yet to come . For we right gladly beleue hym, of whom we haue conceyued a meruelous good opinion, and vpon whom many witnesses do consent and agree.

Wherfore it was procured by the prouidence and wisdome of god, that the Lorde Jesus shoulde euery where haue an euident recorde and testimonie of his deitie: Of the whole lawe of Moses, of all the Prophetes, of the angels, of the shepardes, of the wise men called Magicians, of the Scribes , of Simeon and Anne, of John baptist. of the father, of the holy ghost, and finally of Pylate. and the deuils. The miracles also that he wrought, playnely declared hym to be ẏ sonne of God. He dyd many thinges, not because hymself had any nede so to do, but for ẏ he would set out vnto vs in his owne person, a certaine fourme and trade of liuing: as when he fasted, when he was tempted , when he oftentymes prayed, when he came to baptisme, when he obeyed his parentes, when he paciently suffered all iniuries and wronges , and finallye when he came to his crosse and passion.

He perfourmed many thynges that the prophetes had prophecied of before, lest the people should doubt of the promises afterwardes to be accomplished: as when that in his baptisme he receyued the holye ghost in the lykenesse of a doue , lightyng vpon the croune of his heade: as when he arose agayne from death to lyfe. Wherfore he came as a penitent to John : he desired his baptisme, and obteyned it. He was baptised in Jordane, wherin were baptised both tanners, Publicans, and souldiers, a sorte of people so sinful, that none are more blemished or defiled with sinne. Are not here ẏ stately princes of this worlde ashamed, who will haue nothyng common with the vulgar people? No kyng, nor priest cummeth to baptisme , and if it were theyr pleasure so to do, they would scarcely vouchesafe to receyue baptisme in a bason of golde or preciouse stones. Nowe our sauiour Jesus, that fountayne of all puritie, that kyng of all kynges, that lord of all lordes , disdayned not the common bathe, wherin the common sorte were washed . But whoso humbleth hymselfe before man, the same is highly exalted before god . Jesus was baptysed as the rest, and euerychone of the common people there present. But the father of heauen disseuered hym frō the residue, by a certayne notable signe neuer sene, ne heard of before. For as sone as he was come out of the water of Jordane (whiche he halowed with the touche of his holy body) vnto lande, as he was in his contemplacion and prayers, John sawe the heauens open, and the holy ghoste flie downe from thence, and light vpon the holy croune of his heade, and there tarye. The pride of Adam closed the gates of paradise agaynste vs. The humblenesse of mynde and modestie of Christe, hath for paradise opened vs

And assone as he was come. &c.

vs the gates of Heauen. There was a visible signe shewed vnto mannes iyes but by the same we were taughte what maner of myndes that heauenlye spirite both loueth and maketh. The spirite of the deuill, and the worlde maketh and loueth suche mindes as are haute, puffed vp with pride, & fierce: but that heauenly spirite loueth those whiche are lowely, meke, and peacible. There is nothyng more harmles, and more without gyle, then the doue: nothing whose nature wurse agreeth with fighting and raueny. It was plainlye expressed & set out in the lord by this corporall figure, what is spiritually wrought in all those, that with a sincere and pure faith, receyue the baptisme of the gospell.

The body is washed with water, but the soule is throughly annoynted wyth grace inuisible. Moreouer that the doue abode styl vpon the croune of the lordes head, signified that the holy ghoste is geuen to all other godlye men, and good lyuers, ratably after the measure and proporcion of their faithe, as it is presently expedient. But in Jesus was the continuall fountayne of al heauenly grace. For the doue brought hym not then any new grace whiche he had not before, but euidently declared howe he was full of grace, and showed more ouer, from whence all grace and goodnes issueth, and cummeth vnto vs. John

And there cāe a voyce from heauē &c. beyng stablyshed in mynde with this so euident a signe receyued of the father of heauen, doubted not to pronounce Jesus to be the very sonne of God. The witnes that he gaue vnto Christ, was of great wayght and authoritie among the Jewes, but muche greater was the testimonie of the father himself: whose voyce sounded doune from the heauens, saying: Thou art that my derely beloued sonne, in whome my mynde delyghteth. For a wyse childe is the fathers ioy and comforte. That heauenly spirit of God is not ydle, weake, faynt or feble, but of nature all fiery, and by and by wurketh, and putteth furth his vertue, as soone as it is once entred into the soule of man.

The spirite of man is slacke and slowe, and thynketh vpon nothyng, but that whiche is lowe, vile, and worldly. But they that haue the spirite of the fleash mortified, and are led with the spirite of God, do furthwith goe in hande with high thynges, and of manly enterprise, that is to say, doe fight against the vncleane spirite theyr gostly enemy the deuill, whom they are not afrayed euen to prouoke to battayle, as men puttyng theyr whole confidence in the ayde and succour of the heauenly spirite, whiche is of muche more vertue and puissaũce than all that withstande the gospell.

The texte, ¶ And immediatly the spirite droue him into wildernes: and he was there in the wyldernes fowerty dayes, and was tempted of Sathan, and was with wild beastes: and the angels ministred vnto hym. After that John was taken, Jesus came into Galile, preachyng the gospell of the kyngdome of God, and saying: The tyme is cum, and the kyngdome of God is at hande: Repent and beleue the gospell.

Wherfore Jesus playnly expressyng in hymself, what he woulde haue vs to doe incontinent after we haue receyued baptisme, was brought by force of the holy goste, into wildernesse. There he made his abode fowertie dayes, and as many nyghtes, styll continuyng in prayer and fastyng, and in the meane season he was tempted of the deuyll, whom (after he had discoumfited, and ouerthrowen hym) he delyuered vnto vs to ouercum: shewyng vs also the verye waye and meane, howe to gette the victorye. He is ouerthrowen by the spirite of Christe, by continuall prayer, and sobernesse of lyfe, and by the weapon of holy Scripture. The whyle that Christe contynued thus in wyldernesse, he lyued among saluage beastes, vtterly abstaynyng from all comfort and solace

taken of the company of man. There had been no daunger for hym yf he had bene conuersaunt with the multitude of people, but he shewed hereby howe expedient it is for a Christian souldiour, to eschewe the compainye of the cōmon sorte, untill he haue sufficiently tamed the fleshe, and ouercome the deuyl, and by continuall recordyng of Goddes lawe, and deuout prayers, made him selfe strong ynough in spirite. For many be in more safetie when they lyue among beastes as Christ dyd, then when they be conuersaunt with suche mēne as are more noysome then any brute beastes. The Lorde and sauiour Jesus Christe kept company with beastes: but whiles he lacked the ministery of mē, Angels were alwayes present, and serued hym. They that utterly despyse all the pastimes and pleasures of this worlde, neuer wante heauenly pleasures, and solaces. For us and our profite Christ was baptised: for us he prayed: for us he was notably described by the testimony of the father, and the holye ghost: for us he went into wyldernesse: for us he fasted: for us he was tempted: for us he gatte the victorye ouer the deuil. Here consyder thou Christian souldiour, the very true and right order of thy perfeccion. The first instruccion and teachyng by mouth of Christes religion, causeth hatred of the former lyfe, and hope of clensyng or remission of synnes. With these capitaynes thou runnest to Jordane: and there throughe fayth in Christe, washest awaye the fylthynesse of all thy synnes. And anon after at thine owne praier and at the peticion and prayer of the churche, thou hast a newe spirite geuen the from heauē, and by it arte admitted to be of the number of the children of God, and emplāted into the body of Jesu Christ, as a member of hym, who is the very heade of the churche. In the meane whyle it behoueth not the souldiour of Christe, to be carelesse, Thou hast promised thy seruice to Christe thyne Emperour. Thou hast renounced the deuyll. Thou haste receyued the holy ghoste as it were gifte money, a bond, and an earnest penye of thy salarye. Thou must enforce thyself with thy utter endeuour to get victory. But that neuer chaunceth to the negligente and rechelesse person. Thou must take to thee armoure and weapon, leaste thyne ennemie whiche euery where lyeth in wayte for the, cum upon the unwares, and when thou arte unarmed. Thou shalte incontinent be assaulted with the world, the deuil, and the fleshe. Thou muste alwayes fight, to thentent thou mayest alwaies gette victory. For this battayle shal not ende before thou make an ende of thy lyfe. But yet the oftener thou chaunce to vanquishe thine ennemye, the weaker shall he departe from battayle, and thou the stronger. When thou haste here behaued thyselfe valiauntly, and played the manne a while, then at the lengthe addresse thy selfe to the ministracion of the ghospell, specially yf thou feele that the spirite of God driue the therunto.

The Lorde Jesus was meete to preache the ghospell (then whiche ministerye, there is none of greater perfeccion) euen when he was a verye lytle chylde: But he ordeyned a patarne or an example in hymselfe, for us to counterfayte and folowe: wherby we are taught, that we ought not by and by after our profession, rashely to hasten ourselues to this so high and holy a ministracion. The lawe of Moyses had her tyme. There was also a tyme when it behoued that as the lyght of the euangelyke veritie, beganne by litle and litle to shine furth unto the worlde: euen so shoulde the shadowes of the olde lawe vanishe awaye: and the carnall lawe gyue place unto the spirituall, puttyng

furth her vertue. Lyke as in transformacions and naturall chaungynges of thynges, there is a certayne meane, whiche hath some affinitie with both the extremes, to the intent that thynges of muche contrarietie maie easely be trāsformed, and tourned one into another: Euen so John came as a meane betwene the carnall law of Moyses, and the spirituall law of the gospel, to this ende, that men might the soner be transformed, and brought from the fleshe or litterall sence of the lawe, to the spirite, and true meanyng of the same. For ayre is not sodaynly, and immediatly made of yearth, but in this transformacion water is the meane betwene both, whiche at the length by litle and litle is fined into ayre, a more pure element. Wherfore as long as the preachyng of John (who partly vpholde the olde lawe, for as muche as it also sumwhat helpeth to bryng a man to Christ) florished, our sauiour Jesus least he should haue seemed to any, eyther to contende with John, or els to disanull the law, whiche he came to make perfect, neuer preached openly, ne declared his diuine power, but with a fewe miracles, nor gathered together any disciples, but rather behaued hymself as the disciple of John: teachyng vs hereby, that no mā can well exercise the office of a mayster, vnlesse himselfe haue been before an obedient disciple. But after that John was cast into prison for his playne & franke speakyng, then dyd Christ as it were succede hym, & come in his place. It is meete that the carnall be fyrste, and that latermore, whiche is spirituall and gostely. That which is vnperfect goeth before, and the perfect cummeth after. Grace foloweth the propertie of Nature. Corne is fyrste grasse before it haue eares, and mannes state foloweth after infancie. The ceremonies of the lawe, notwithstandyng they haue sumwhat shadowed and figured Christ, yet nowe at the length drawe they to theyr ende, and the light of the ghospell shineth abrode, whose only auctour is Jesus Christe. He went first to preache in Galile. For it lyked hym that this newe lyght shoulde begin to shyne oute of that parte of Jewry, whiche was counted vilest of all other. Proude Jerusalem deserued not to haue this preeminence, which, albeit she were in very dede as blynde as a betell, yet thought her self to haue a perfect good syght, and for that cause was more vncurable.

But in these thynges whiche came not to passe by hasard of Fortune there lyeth hyd a certayne secrete significaciō of thynges to be doen. For what betokeneth it, that John is closed and shut vp in pryson? Forsoth that the law of Moyses shall at the appearyng of the moste cleare lyght of the Gospell, be made darke, and vtterly loose her lyght. What signifyeth it that he is bounde? Truely that the carnall parte of the lawe shalbe bounde, and freedome leused and set at large, through the grace of the gospel. What meaneth it that Johns heade is striken of? Certes that nowe is presente the true heade of the whole congregacion, which shalbe assembled of all nacions of the whole worlde.

What is this that Jesus preacheth the kyngdome of God in Galile? Undoubtedlye he maketh a foresigne that the grace of the ghospell shall forsake the wicked Jewes, and go from them to the Gentiles, because the Jewes embraced styll that olde heade whiche was chopped of by the ghospell, and contemned Christe the very head of the whole lawe. For this woorde (Galile) in the Sirian tongue, signifyeth a flytting or chaungyng of habitacion. Before tyme grace laye hydde, and ceremonies were in

highest

hyghest estimacion. Nowe are they gone, and Jesus cummeth abrode, the effectuall auctour and preacher of the grace of the gospell. Therfore accordyng to the misticall sence hereof, whoso wil heare Christ preache, must flytte away from their olde usages, and naughty lustes, to the intent they maye be receyuable of this newe and heauenly doctrine. Let the Jewe caste away the perswasion and sure beliefe he hath conceyued of his owne holynes: the Pharisey, the pryde he taketh by trustyng to his workes: the Bishoppes, the glory of their temple, and sacrifices: the Philosophers, the vayne aydes of mannes wisedome. Let kynges and tyrauntes cast awaye that moste foolyshe truste, whiche they repose in their ryches. Let all nacions laye aparte all ungodly customes, all filthy lustes, and hearken unto this newe preacher Jesus, who teacheth not worldly, but heauenly thynges. He speaketh indifferently to all menne. Let all men therfore heare hym alike.

Here is it very expediente to consider how our sauiour Christ begynneth to set furth his doctrine. Worldly Philosophers do first teache their audiēce, not those thynges which are most fruitfull & profitable, but such thynges as may cause thē to be had in admiraciō for their singuler wisedome, minding nothing so muche, as to get themselues a name by dissenting in opinion, from other famous teachers. But the lorde Jesus woulde neyther disanull thauctoritie of the olde law, (for he doth truely interpret ye same, which was before misse understand: rather makig it perfit, thē destroying it) neither disproued he Johns doctrine, although it were unperfit, but begā his preaching with the selfsame beginning, which John had used before. A man would haue saied he had bene the very scholer and disciple of John, who was in dede the maister, and auctour of al. Now what preacheth he? what is the crye that ye word, & sōne of ye euerlastig father maketh? The world had farswarued frō the right usage of the law of nature, whiche God hath grauen and planted in al mens hertes. The wisdome that the philosophers taught, increased the foly of the worlde. The religion which the gentiles used before time, was moste wicked, and detestable. The law of Moses caused muche hipocrisy with her shadowes, her sacrifices, and her fears. The lawe signified or meant by her figures, and the Prophetes tolde before by their prophecies, how one should cum, who should offer unto all nacions perfite saluacion. But because this promise was so long differred, the worlde beyng as it were deafe, gaue no eare thereunto at all. Yet the lorde of his graciouse goodnesse, forgate not to perfourme the same. Now is the time already fulfilled that he prefixed or aforepointed unto this busines. You nede not from henceforth to awayt for the fulfillyng of any other figures, or any mo darke sayinges of ye lawe. You nede not to loke after newe prophetes. Loe, the kyngdome of God is now present. In steade of shadowes veritie shall shine abrode. In steade of the carnall lawe, the spirituall shal succede and cum in place. In steade of corporall ceremonies, true godlynes shall raigne. In steade of the deuilles kyngdom, Gods kyngdom shal be enlarged. There is no cause why you should lynger or stay: why any man shoulde looke backe unto the aydes of his owne rightuousnesse.

Perhaps as Moyses lawe taketh rightuousnesse, sum are rightuouse in the sighte of the worlde: but as the new lawe requireth the same, all men are sinners, and unrightuous. Yet for all that there is no cause why you should dispayre. Knowe your disease, and then receyue remedy, that is, onely be you re-

 pentaunte

pentaunte for your former life, and stedfastly beleue the gospel. Nowe is there brought vnto you a message right ioyfull, and muche to be desired, I meane free remission of all your trespasses. You haue no nede of burnte offrynges. Onely knowledge your vnrighteousenesse, and repose youre affiaunce in the righteousnes of almighty god, who doubtlesse will perfourme what he promiseth by his ghospell. For that man shal sufficiently deserue to enioye the promise therof, whoso beleueth the promyser.

The texte. ¶ As he walked by the Sea of Galile, he sawe Symon and Andrewe his brother castyng nettes into the Sea, for they were fyshers. And Jesus sayd vnto them: Folowe me, and I wyll make you to become fyshers of men. And streyght waye they forsoke theyr nettes and folowed hym. And when he had gone a lytle further thence, he sawe James the sonne of Zebede and John his brother, whiche also were in the shyppe mendyng theyr nettes, and he anon called them, and they left their father Zebede there in the shyp, with the hyred seruauntes, and folowed hym.

After the Lorde Jesus had with suche wordes moued and styrred vp the myndes of the Jewes to receyue the newe Phylosophy, and doctryne of the ghospell, he lykewyse began after the ensample of John to gather certaine disciples, but fewe in number, and suche as were vnlettered personnes, and of lowe degree, to the entent that when he had through theyr ministery conuerted all the whole worlde, it shoulde playnly appeare how this kyngdom was the very kyngdom of God, and not a worldly kyngdom. Therefore as he trauayled on a daye by the lake or sea of Galile, he espied Symon, and Andrewe his brother, labouryng together, and aboute to caste theyr nettes into the water: For they wer fisher men, and by this occupacion gat theyr lyuyng. The basenes of theyr caste, made for the aduauncyng of goddes glory. The concorde of the two brethren, signifyed the consent and agremente of the churche. The crafte of fyshing, bare the figure of the ministració of the ghospell, which by vertue of Goddes worde plucketh vp into the lyght of veritie, and loue of heauenly thynges, suche as are drowned in the darkenesse of ignoraunce, and the fowle stinkyng puddell of worldly cares. And thus fyrste of all fyshed he for these two fyshers. Come ye (q he) and folowe me, for I will make you begynne from this daye forwarde, to fyshe after men. Assone as the Lord Jesus had spoken the word, the two brethren leauing theyr nettes euen as they wer, folowed hym without any taryyng. For Jesus voice hathe in it a certaine heauenly charme or inchauntment. And goyng thence a lytle forwarde, he sawe other two, that is to wete, James the sonne of zebede, and John his brother, who were also trymmyng and mendyng theyr nettes in the shyppe, and makyng themselues ready to go a fyshyng. And these two notwithstanding their myndes were bent another waye, he sodeynly spake vnto, callyng and commaundyng thē to folow hym. Now that thou mayest know young men of an euangelyke faith, they made no tarying, but leauyng theyr father zebede with his hired seruauntes in the shyp, streyght wayes folowed theyr caller. Thus beganne Christe to gather the chiefe prelates, and ministers of his Churche, cleane refusyng the priestes, and Phariseis of Jerusalem, with all their pōpe and pryde.

The texte. ¶ And they came into Capernaum, and streyghtwaye on the Sabboth dayes, he entred into the Synagoge, and taught, and they were astoned at his learnyng. For he taught them as one that had authoritie, and not as the Scribes.

And beyng accompanied with suche a felowshyp, he cam vnto Capernaum.

This Capernaum was a citie muche florishyng in substaunce, but no lesse proud, vngodly, and vicious, than it was welthy. Here byanby he beganne to playe the parte of an Euangeliste, or preacher of the ghospell.

For vpon the sabbothdaye he entred into the Sinagoge, and taught the Iewes openly, not the vayne fables of the Phariseis, but declared vnto them the very true meanyng of the lawe, whiche was in dede spiritual, and not carnall. Anon the people perceyued hym to be a newe teacher, & his doctryne also to be of a new sort. Thei sawe he was a man of lowe degre, & that suche as cõpanied him were but fewe in numbre, very rascals, & men of no reputacion: yet wondered they greatly at his wordes, for that they breathed a certayne godly vertue. For he did not after the maner of the Scribes, teache trifling constitucions of men, or olde wyues tales of genealogies, and pedegrewes, but his wordes wer piththy and of authoritye, and the wonderfull great miracles he wrought, caused those verities that he spake to be beleued. What thyng soeuer is humayne and worldly, the same is of litle price and estimacion, when Goddes power begynneth once to put furth his strength and efficacie.

And there was in their synagoge, a man vexed with an vncleane spirite, and he cryed, saying: Alas what haue we to do with the thou Iesus of Nazareth? Arte thou cum to destroye vs? I knowe the what thou arte, euin the holy one of God. And Iesus rebuked him saying: holde thy peace, and cumme out of the man. And whã the vncleane spirite had torne hym, and cryed with a loude voyce, he came out of him, and they were all amased, insomuche that they demaunded one of another among themselues, saying: What thing is this? What newe doctrine is this? For with authoritie cõmaunded he the foule spirites, and they obeyed hym. And immediatlye, his fame spred abrode throughoute all the region borderyng on Galile. The texte.

And lo, byanby there was occasion ministred for hym to worke a myracle. For in that assembly, was there a certeyne felowe which was vexed with an vncleane spirite. This wicked spirite coulde not abyde the heauenly spirite speakyng in Christ. For he beganne to clatter agaynst his heauenly doctrine, crying aloude, and saying: O Iesus of Nazareth, what hast thou to do with vs? Arte thou cumme to destroye vs before the tyme? I right well knowe who thou arte. Certes the selfe same holy one, whiche the prophete Daniel promysed long sithens, whom God hath singulerly sanctified aboue al other. The lorde Iesus, eyther because the tyme was not yet cumme that he should openly confesse who he was, or els because he was not pleased with this confession, beyng vndoubtedly true, but yet made throughe constraynt of feare, and of a wicked spirite (who sythe he is of hymselfe a lyer, and delighteth to deceiue man, was not to be hearde in the presence of the people when he spake the trueth, lest any manne woulde haue taken occasion thereby to beleue hym afterwardes when he had lyed,) the lorde Iesus, I saye, rebuked hym, and sayed. Holde thy peace, and departe out of the man, and so shalt thou better declare who I am. And furthwith at the lordes cõmaundemẽt, the vncleane spirite forsoke the mã. But at his departure he tare him, & cryed out with a loude voyce, so that it euidently appeared thereby, how he fled awaye not wyllyngly, but by force and constraynt of Gods power. And here was shewed the fygure of a manne possessed with the spirite of the deuyll. Is not he vexed with the worste, & cruellest of all the deuils, whiche is wholly possessed with ambicion, couetousnes, rancour, malice, hatred, pleasure of the body, & suche other

like

lyke deuilishe lustes, and appetites? Suche as are vexed with these spirites, canne in no wyse abyde to heare the gospell preached, but yell and crye oute agaynst it, as the deuyll dyd, saying: what haste thou to do with vs Iesus? Arte thou cumme to destroye vs? For so many as the spirite of this world possesseth, thynke themselues vtterly forlorne, whensoeuer they are constrayned to forsake those thinges wherein they haue sette theyr false felicitie. Wherfore theyr myndes are sore troubled, and as you would saye, tugged and haled into sondrye pieces, whylest on the one syde feare of eternall damnacion moueth them to vertue and goodnes, on the other syde the venimouse swetnes of such vices as they haue of long tyme accustomed vnto, holdeth them fast and withdraweth them from theyr godly purpose.

But yet no manner of deuill taketh so faste holde, but he wyll at the commaundement of Iesu, flye awaye. It is a muche greater myracle to make of an ambicious man, a temperate, of a fyerce felowe, a pacient, of the lecherous persone, a chast liuer, of the extorcioner or one that liueth by pollyng and pyllyng, a lyberall man, then to delyuer a mannes body from a wycked spirite.

But yet men wonder more at this, then at the other, not because it is more wonderfull and meruaylous in dede, but for that it is seene with bodely iyes. Therfore when he had thus chased awaye the vncleane spirite by commaundement onely, then the Iewes greatly wondered at it, insomuche that they demaunded one of another saying: What new thing is this? we haue not read that euer the Prophetes dyd the lyke, castyng out deuyls by bare worde of mouth onely. Or what newe kynde of doctryne is this, that hath so great vertue and power folowing it? He preacheth the kyngdome of god, and putteth furthe Gods power, in that he treadeth vnder foote, and subdueth the power of the deuill. Neyther is it by sorcery or inchauntment, or by makyng of long prayers vnto god, nor yet by any other laborious meane that he thus putteth to flyght the wycked fendes: But he commaundeth them with worde onely as theyr lorde and conquerour, and they incontinent whether they wyll or no, obey hym. Of this wonderfull facte, a great fame of Iesu was spred abrode throughout all the countrey of Galile. And because it shoulde appeare that in him is the well spryng of godly power, whiche can neuer be consumed, one miracle dyd streyght wayes succede and folowe another.

And they were all amased. &c.

The texte. ¶ And furthwith when they wer cume out of the synagoge, they entred into the house of Symon, and Andrew, with Iames and Iohn. But Symons mother in lawe laye sicke of a feuer, and anon they tell hym of her, and he came and toke her by the hande, and lyfte her vp, and immediatlye the feuer forsoke her, and she ministred vnto them. And at euen when the Sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with diuels, and all the citie was gathered together at the doore, and he healed many that were sycke of diuerse diseases, and cast out many deuils, and suffered not the deuils to speake, because they knewe hym.

For anone as thei wer departed out of the synagoge, they came into the house of Symon and Andrew, whither also Iames and Iohn folowed. Now Symons mother in lawe, as it then fortuned, laye sycke & was sore vexed with an ague. Assone as Iesus was by them aduertysed therof, he went to the bed side & toke the woman by the hande, & lyfted her vp, & forthwith the feuer forsoke her, & euē as she was sodaynly, so was she perfectly made whole. For she was sodaynly made as lusty and strong, as she was before, insomuche that she did her accustomed office in the house, ministring vnto Iesu, and his disciples.

He lyeth sycke of a perilous disease, whose mynde burneth with the loue of carnall pleasures: who by reason of superfluitie and excesse, leadeth an ydle and a sluggishe lyfe. It is a woman that lyeth sycke. And at the begynning the fyrst woman deceiued with the pleasaunt aluremant of an apple, began to be sycke of this ague. Our fleshe that alwayes lusteth agaynste the spirit is our Eue. But happy are they whome Jesus with the touche of his moste holye spirite, lifteth vp to the loue of heauenly thynges, that he whiche before tyme serued ydlenesse, riotous liuing, and vncleannes, maye sodeynly recouer his olde strength, and lustynes, and being made a newe manne, hereafter becum the seruaunt of clennes, chastitie, & sobernes. For these are the meates, whiche Christe is refreshed, and delyghted withall. Now ymagyne, that the house of Symon sygnifieth the churche of Christ, in the which it is not conuenient that there be anye feble and weake in spirite, but suche as are full of euangelyke strength, and lustines. And yet many tymes Peters mother in lawe, that is to saye, the synagoge, lyeth sicke in the same. For he is a membre of the synagoge, vnto whose corrupte tastyng, the vnsauery and werishe letter yet sauoreth: who tasteth well the water of the Pharisaicall vnderstanding: and can in no wyse tast the wyne of the spirite, and true meaning of the ghospell. They that were in the house with the Lorde Jesu, desyred hym to lyfte vp the woman that laye sycke in her bedde. In semblable wise let vs all who are mēbres of the churche, desyre his mercyful goodnes with moost humble prayers that he wyll vouchesafe to put out his holy ryght hand, and therwith to lifte vp also those timerous persons, whiche cleuing only to the letter of scripture, and wholy geuen to the superstitious obseruacion of ceremonies, dooe of a certayne vnryght iudgement, greatly desyre those thynges that are hurtfull & noysome: and contrarily, hate and abhorre suche thynges as are onely to be desyred: to lyfte them vp, I saye to the fredome of the ghospell, whiche serueth not for this purpose that we should with more libertie committe sinne at pleasure, but to the intent we should gladly, and with right good will, dooe the workes of Euāgelike or christian charitie, and cherishe Jesus in his membres. The Lorde is alwayes ready to heale the soule, yf he be desired, and called vpon. He loueth those that call vpon hym, call they neuer so importunatly, and out of season.

It was nowe late in the euening, and the sunne was set, so that it might be thought a great poynt of importunitee, to cal vpon the physician at that time. But the great desire of healthe had the vpper hande of shame. They brought vnto him a very great numbre of suche as wer diseased with all kyndes of infirmities, and among them also, some whiche were vexed with vncleane spirites. The whole citie of Capernaum came thicke and threfolde, to the gate of the house to see this syght. Jesus without excuse healed very many of them of sundry diseases, and cast out many deuils. He was a quicke and a readye physycian, who with worde cured diseases. Moreouer he put to silence the deuils, who cryed with a loude voyce that he was Christ, vtterly despysing the testymonie of his enemyes, and of them with whome he woulde that his shoulde in no wyse haue to do. He suffered the chyldren of the Hebrewes, and fyshers, to descry hym: But he admitted no recorde of the deuils, though it were true. The noughtines of the person that telleth the truth, doth hurte the same. And he doeth more harme with his lies, whiche hath gotten him self credence afore

by

by some true tale tellyng. This was then done according to the hystorye. But to open the secrete sence and meaning hereof. We se very many euen nowe a dayes, that cum flockyng vnto Simon Peters house: whiche as I sayde before, bare the fygure of the Churche. For the citie of Capernaum representeth the whole world: the setting of the sunne, fygureth the deathe of Christe. The gate of the house, signifieth baptisme, whiche is beset with repentaunce of the former lyfe, and truste to obtayne soule healthe of Jesus. The sycke people sit aboute the gates, that is to saye, the Publicans and sinners desyre to be receiued into the felowshyp of the churche. They should not deserue to be healed except they surely beleued that Jesus bothe could and would geue them helth. The churche of Christ conteyned in it but a very small numbre, so long as he ye lanterne a lyght of the world, liued in yearth. But after his death a great multitude of people began thither to resorte, out of al the countreies of the world.

The texte. And in the morning very early, Jesus (when he was rysen vp) departed, and wente out into a solitarie place, and there prayed: Symon, and they that were with hym folowed after hym, and when they had found hym, they sayed vnto hym: all men seke for the. And he sayed vnto them: Let vs go into the next townes, that I may preache there also. For therfore I am cū. And so he preached in their sinagoges, and in al Galile, & cast the deuils out.

These thinges so done: when the Lorde Jesus who came not for this onely purpose to cure corporall diseases, whiche he sendeth many tymes to his to the intent they maye be whole in soule: when, I saye, he sawe the multitude greatly desyre to be healed of theyr bodely diseases, and not with lyke affeccion couet to heare his heauenlye doctryne, where with the maladies and diseases of the soule are cured, the nexte daye, as though he had bene desirous to take some ease and rest, he deceyued them, for he roose verie earlye in the morning, and went from Capernaum into a solitary place, where he made his prayers to the father, geuyng him thankes for the benefytes whyche he had decreed to geue vnto mankynde by hym. And here are sundrye ensamples prepared for our instruccion. Fyrste he teacheth vs that we must assone as we haue done our neyghbour good, departe away: least we seme to loke after any mede or reward, of those that we haue done good vnto. Secondarilye we are taught manye tymes to leaue of the teachyng of holsom doctrine for a season to styre vp a desyre in vs to aduaunce the same. Finally we learne also that we ought to refreshe and quicken the spirite, by often going asyde into solitary places: I meane not suche goynges aparte, as are for pleasure and pastime, but for prayer, and heauenly contemplacion: because we maye retourne from thence more willing in spirite, and better disposed to helpe the weake: Euery man which hath chaunged place, is not goen into wildernes, but he that hath cleane seuered his mynde from worldly cares, and wholly bent himself to the studie, and contemplacion of heauenly thynges. When Simon Peter, and the reste of the disciples vnderstode that Jesus was priuilye departed, they folowed after til they had founde where he was. For it is not beseming that the true disciples of Jesu be any time awaie from their maister whome they ought in all thynges to folow. In the meane season, when the people, whiche flocked early in the mornyng to the gate of the house, had also learned how Jesus was gone awaye, they lykewyse folowed hym into the wildernesse. Many there be that folow Jesus, but none fynde hym oute saue alonly his disciples: who after they haue once founde him, do shewe him vnto other.

Wherfore

Wherfore they tolde the lorde: how there was a great multitude of the citizens of Capernaum come thither to seke him. The lorde then answered agayn saying. It is sufficient at this present, to haue layed these foundacions among the Capernaites. Nowe it is tyme for me to go in like maner, and visit the litle tounes, and villages here about, that I maye likewyse there preache the kyngdome of god. For I came not to preache to one citie alone, but to declare saluacion to all men. For this cause the Lorde traueled through the tounes, and villages of all Galilee preachyng in their Synagoges, curing diseases, and castyng out deuils, because the ignorant people shoulde by reason of his mighty dedes and miracles, geue firme credence vnto his doctrine.

¶ And there came a leper to hym besechyng hym and knelyng downe and saying vnto hym. If thou wilt thou canst make me cleane. And Jesus had compassion on hym and put furth his hande, touched hym, and sayth vnto hym: I wil, be thou cleane: And as sone as he had spoken, immediatly the leprosy departed from hym, and he sent hym awaye furthwith, and sayth vnto hym: se thou saye nothyng to any man but get the hence, shewe thy self to the priest, and offer for thy clensyng those thynges whiche Moses commaunded for a witnes vnto them. But he (assone as he was departed) began to tell many thynges, and to publishe the saying, insomuche that Jesus coulde no more openly entre into the citie: But was without in desert places, and they came to hym from euery quarter. The texte.

It chaunced on a tyme whē Jesus had taught the people in a certaine moūtayne many goodly lessons, concernyng the perfeccion of the euāgelike or christian profession, that there met him as he came doune agayne, a certayne man infected with leprosy, a disease vncurable, and abhorred of all men: in whome was shewed to the corporal iyes, a fygure of those thinges which he wrought by inuisible operacion in the soules of the hearers. The leper hated his filthy disease, and had a meruelous great confidence in Jesu. Here thou seest a figure of a sinner, which returnyng from vicious liuyng, and entendyng to amend, is at the nexte dore to saluacion. The same leper feared not ẏ people although he knew right well that they abhorred his company, but onelye regarded the goodnes of Jesu. Wherfore he ranne vnto him and fell downe at his knees. What woulde the proude Pharisey here do? He would crye: hence with this ougly and abhominable creature, least he infect euen oure very iyes. He would call for water to washe awaye his noysome, and contagious breath.

This would the Pharisey do, more unclean in soule, then any leper in body. But what doth the moste meke and gentill Lord, whiche onely was pure and cleane from all spot of sinne? He cōmaūdeth him not to be had out of his sight, nor to be remoued away from his knees. It was not vnknowen vnto him what he desyred: but his will was ẏ the notable fayth of this man, should be an ensāple to all men. All suche as be lecherous persons, couetous, full of hatred & enuy, or attached with other filthy lustes and appetites of the body, are foule arayed with this horrible & detestable leprosy. And suche as are herewith infected, let them heare, & marke the wordes of this leper, to thintent they maye folow hym. If thou wilt, sayth he, thou canste make me cleane. He knowlegeth his disease, and doubteth not of the power, & goodnes of God. He wholy referreth ẏ iudgement to the lorde, to iudge of him whether he be worthy to receiue so great a benefite at his handes, or not ready to geue thankes yf he obtayne his desire: and not to murmur, and grutche agaynst hym, yf he obtayne it not. For he would saie thus: He is able to put awaye leprosy, who not onely cureth all kindes of diseases, but also casteth out deuils; and he wyll do

it,

it, that so willingly helpeth all that are in distresse and misery, wherso euer he cummeth. But so great is myne vnworthynes, that I alone deserue not that, whiche all other obtain of his moste mercyfull goodnes. This so perfite a belefe, ioyned with exceding humblenes of mynde, and modestie, procured hym mercy of Iesu. For our sauiour shewing outwardlye, euen with his countenaunce, a certayne affecte of petie and compassion, therby to teache what affection of mynd ought to be in vs towarde synners, helde out his hande, and therewith touched the leaper, and by vertue of wordes that himself prescribed, made hym cleane. The leper sayed: If thou wilt thou canst make me cleane. Iesus answered: I will, be thou cleane. True fayth maketh not many wordes, neyther grutcheth the charitie of the gospel to do a good dede. And Christ had scarcely spoken these wordes (be cleane) but the disease was quite gone from the man, so that no token therof remayned. The lawe of Moses forfendeth to touche a leaper, the spirituall meanyng wherof, cōtayneth wholsome doctryne. We must abstayne from the company of vncleane persons and synners, least we be infected by the contagiousenes of their vyces. But the Lorde Iesus is aboue the lawe: neyther can he be defiled with touching, who purifieth whatsoeuer he toucheth. He touched the leaper with his hande, and furthwith he healed his whole bodye. Let vs therfore praye that he may in sēblable wyse touche our soules with his holy worde, and therwith purifie our inward vncleannes. O thou that vsest to haunt the company of harlots, thou that arte an adulterer, or polluted with like diseases, runne in like maner vnto Iesus (for he cummeth downe from the height of his maiestie and meteth the) and knowyng thine own filthines, fal downe at his knees, prostrate thy selfe, and lye flat vpon the grounde: Crye and call vpon him, but crye with moste stedfaste beliefe of harte and mynde: Lord, if thou wilt thou canste make me cleane. And anon thou shalt heare these wordes agayne of thy mercifull sauioure, I wil, be thou cleane. After these thynges were done in maner before rehearsed, the Lorde suffered not the man to folowe him, but caused him to departe, commaunding him straytly to disclose nothyng of this matter to any creature lyuyng, but rather (q he) get the hence, and shew thy self to the priest, by whose iudgement accordyng to the ceremonies of the lawe thou wast iudged to be a leaper. And if he geue sentence that thou arte clensed in dede of thy leprosy, then offer that Moses hath commaunded to be offered of those that should fortune to be deliuered therof. Thus shalt thou with more credence publishe gods benefit towardes the, thē if thou straightwayes tell euery body that thou arte made cleane. For by this meanes it shall appeare, euen vnto the Phariseis them selues, whiche depraue my benefites, that thou wast a verye leper, and hast bene clensed without eyther help of the Phisiciās, or els of Moses law, by bare worde of mouthe, and touche onely: & so shall they know how there is one present that farre passeth their priestes: who can easely cure leprosy, thoughe it be detestable, & abhorred, wher as they haue muche a do, truly to discerne the same. This felow departed, in stede of a leper cleane in bodye, and wente to the priest, and was sene and iudged to be cleansed of all leprosie. And anon after he conceled not this dede, but published it euery where, reportyng bothe this, and many other thynges of Iesu. Sum wyll here aske: Why did this man as he was commaunded in the one thynge and in the other, nothyng regarde the Lordes commaundemente Truely for

And Iesus had compassion on him &c

that the one serued to confyrme the certaintie of the miracle, because the priest not knowing as yet who had healed the man, shoulde pronounce his healthe restored by Jesu, to be a perfit health, who els peraduenture woulde haue depraued Christes benefit yf the autour therof had bene knowen, before he had geuen his verdite. But after the miracle was once confirmed by his sentence, then made it muche for Gods glory to haue it published abrode. Wherefore then cōmaunded Jesu that thing to be kept secret, which in dede his wil was should be blased abrode and uttered? Forsoth to monish us that we ought to seke no glorye and prayse of man for the benefites whiche it pleaseth God to worke by us, because the goodlyer prayse euer foloweth them whiche refuse the same. It proceedeth of an high courage so to do a good turne, that y^u wouldest haue no thankes therfore yelden the of him, whom thou hast doen good & pleasure unto, beyng only contented with this that it lay in thy lot to helpe thyne euen Christen in his necessitie. But he that is holpen by suche benefyte, as he hath receyued at thy handes, ought with so muche the more diligence to publish and set out thy well doyng euerywhere to thy prayse & cōmendacion. Christ was in no daunger to offende in vainglory: and therfore this ensample was ordeyned for our instruccion, whiche are continually in very great ieoperdy to fall therin. Neyther did this man contemne Christes cōmaundementes: but the great gladnes that he was in by reason of the restitucion of his health, and a certayne feruent loue whiche he was kyndeled withall towardes Christ the autour therof, would not suffer hym to kepe silence any lōger. Verely it chaunceth for the most parte that we are best beleued, when we tell those thynges whiche we had rather in very dede kepe secret then disclose, if the matter it selfe enforced not us to utter that whiche lyeth hyd in our stomakes. Nowe what came of it that this man did thus blase abrode this myracle? Truly by reason therof, euery man conceyued suche an opinion of the Lorde Jesu, that he could not now for the great throng and prease of people that thyther resorted, openly enter into the citie, as he was wont to doe: but was constrayned to auoyde the good tounes, and make his abode in the wildernesse. Suche as goe about to get a name and gaynes by iuggling castes and workyng of Magicall myracles, desyer to be in those cities, whereas moste haunt and resorte of people is. But oure sauiour Jesus, in that he ofte tymes shūneth muche assembly of people, plainly teacheth us what we ought to do. He that is able to worke the myracles of the gospel, doeth not somuche desyer the great multitude, as the feruent mynde and affeccion of beholders. In great cities many resorted unto hym for this purpose only, to delite their iyes with newe and straunge sightes. No man foloweth Jesus into the wyldernesse, unlesse he long after hym with a certayne vehement desier and affeccion. He that forgoeth al pleasures of good tounes, and foloweth Christ thorow rough and cumberous places, foloweth hym to his great commoditie. For he that loueth hym unfaynedly, doeth in all thinges folowe hym whome he loueth: through reproche, hungre, despoylyng of substaunce, banishment, imprisonment, tourmentes and death. And suche folowers of Christ, wer figured by those that came flockyng out of al countreyes, and partes of Galile, unto Jesu: who kept hymselfe close, in desert and solitary places.

¶ The .ii. Chapter.



BUT whithersoeuer a man flyeth, vertue hath euer her fame and glory folowyng her, euen as the shadow foloweth the body. For he that is vnfainedly good, cã neuer be but one maner of man, and lyke himself. And as there is alwayes light, whithersoeuer the body of the sũne remoueth: euen so to what place soeuer true godlinesse remoueth, there is alwayes great resort of people. Now wildernesse was no longer wildernesse, after the lorde Jesus the true light of this world, was gon thither. And yet the persone in whome is the power to worke the myracles of the ghospell, ceaseth not (asmuche as in him lyeth) to auoyde such places wheras muche people is assembled to beholde hym, for that he knoweth certaynly what a perilous vice vainglory is. Neuerthelesse the feruent desire he hath to helpe and do all men good, doeth oftimes cause hym though it be agaynste his nature, to haue recourse thither agayne. And by this meanes cummeth it to passe, that whiles yͤ good man is compelled to remoue from place to place, the mo receiueth benefite at his handes.

The texte, ¶ After a fewe dayes also he entred into Capernaum againe, and it was noysed that he was in the house, and anon many were gathered together: insomuch that now ther was no roume to receiue them, no not somuche as about the dore. He preached the word vnto them. And there came certaine vnto him bringyng one sicke of the Palsey, whiche was borne of fower men. And when thei could not come nye vnto him for prease, they vncouered the roofe of the house that he was in. And when thei had broken vp the roof, they did (with cordes) let downe the bed wherin the sicke of the Palsey lay. When Jesus sawe their fayth, he sayd vnto the sicke of the Palsey: sonne thy sinnes be forgeuen thee.

Wherfore Jesus geuyng vs ensample bothe to flye vayne glory, and also continually to do good to our euenchristen, within few dayes after returned agayne to Capernaum, from whence he semed to be dryuen away before, by reason of the great importunitie of the people, whiche euen in the night tyme lay about the gates of the house wherin he soiourned. For as he made Bethleem muche renoumed by his byrthe, and Nazareth very famous by his education, and the countrey of Egypt happy, because he fled thyther for his preseruacion and safegarde: so did he as it wer adopte and choose Capernaum to be his countreye, bothe by his ofte tarrying there, and also by shewyng of many fayer myracles in the same. He cam agayn hyther in maner by stealth, and fyrste kepte hymselfe secrete in a house, before it was knowen in the citie that he was cum. But as the Sunne can not be hyd, so the Lorde Jesus can not be kept close and secret. The rumour whiche (as it is commonly seen) rose of a few persons, had now blowen abrode throughout the whol citie, that Jesus was in the house. And furthwith thither flocked such a multitude of people that all the house was fylled, and not onely that but also the porche, and al the places about the dore wer not sufficient to receyue them. It is a blessed house whither Jesus is cum to dwell, and neuer departeth thence agayne. That house is the churche. For Capernaum beareth the figure of the whole worlde, wheresoeuer the Gentyles inhabite. Certes at Jerusalem the Jewes cast Jesus out of the temple, and among the Gentiles, the kingdome of heauen

uen suffereth violence, and the multitude of all sortes of people entreth into it, after a certayne forcible fashion. The Christian Nouices sitte aboute the gates, greatly desiryng to be admitted into the Lordes house, muche houngryng and thirstyng after the rightuousnes of the kyngdom of heauen. And verily Jesus excludeth no manne from this house, neyther poore, nor ryche, wholle nor sicke, so that he haue a vehement desyre to heare hym. Wherefore the Lorde teachyng vs that we ought alwayes chyeflye to care for our soule health, and afterwarde for our bodyes, fyrste of all ministred vnto them the doctrine of the gospell, wherwith the diseases and maladies of the soule are cured. For this cause suche as are disposed to geue almes to the pore, do very well, yf they geue them fyrste a bryefe exhortacion, that maye make them the better in mynde and soule, and then departe with theyr charitie. For the common sort of people be of suche a disordered iudgement, that they are more desyrous of those thynges whiche are expedient for the body, then of those that pertayn to theyr soule health. The lord euidently declared vnto vs by his ensample, that our chief care oughte to be for that parte, whiche is the chiefeste parte or porcion of man, in that he fyrste taught, and then by and by healed suche as were diseased.

He preched the worde vnto them.

Nowe whyles Jesus was teachyng, and busye about curyng the diseases of theyr soules, there came vnto hym certayn men, bringing with theym one that was sicke of a Palsey, whose synowes were so resolued in all partes of his body, through the violence of the disease, that he could not styrre out of his bed, but was fayne to be caried thither vpon fower mennes shoulders. Here hast thou plainly set out, the very ymage and figure of a minde, whiche is by worldly lustes and desires made so womanlyke, and dissolute, that it can in no wise lift vp it self to do any thyng that is good and godly, but lyeth styll in the bedde of lowe and filthy cares, and neuer remembreth any thyng that is hygh or celestiall. Nowe when they sawe howe they coulde not for prease of people that sate so thicke about the gate and porche, bryng this sycke man to the sight of Jesus, they lifted him vp vpō the house, and after they had remoued the slates, and made a way in, they let him doun bed and all. with a long corde, and layed hym at the feete of Jesu, nothyng doubtyng but that he of his great mercye and goodnesse, woulde help the selie wretche, assone as he once cast those his pitiful iyes vpon hym, and beheld how he laye in his bed lyke a quicke karkas, impotent, and benummed in all his lymmes. Jesus sawe this miserable person, euen before he was broughte vnto his presence, and knewe rightwell the great faith of those that brought hym. He could if it had liked him, without leuing of or breaking his tale, haue signified his pleasure vnto them, by whom he had luste, in this wise: Let the sicke of the palsie arise, and beyng sodainly healed, cary home his bed agayn. But his will was to shewe all men there present that piteous sight, and also to declare of what great strength and efficacie true belief vpon hym is with almyghty God the father. The disease was vncurable, and of long continuaunce: the cumming to Christe very cumberous. And yet the gracious goodnesse of the lorde, ioyned with lyke power, put them in a sure hope to obtaine theyr request. Wherfore after he sawe theyr notable fayth, the more he perceyued the man to be diseased in soule then in body, the more pitie and compassion he toke on hym. Euery man thought him in a miserable case that thus lacked the vse of all his membres: but more miserable was his soule, beeyng in

And there cam certain vnto hym.

Whē Jesus sawe theyr fayth. &c.

subieccion and bondage of sinne. They loked after nothyng els but that the poore wretche should be restored to perfite health of body, which was a thing farre aboue mannes power. But Jesus beyng highly pleased with so notable a faithe, and therfore willing to make hym all, and in euery part whole, turned vnto hym, and sayed: Sonne, thy synnes are forgeuen.

The texte. ¶ But there were certayne of the Scribes sitting there, and thynkyng in theyr hertes: Why doeth he speake these blasphemies? Who can forgeue sinnes but God onelye? And immediatly when Jesus perceyued in his spirite, that they so thought within themselues, he sayeth vnto them: why thinke ye suche thinges in your hertes? whether is it easier to saye to the sicke of the Palsey, thy synnes be forgeuen the, or to saye, aryse, take vp thy bed and walke. But that ye may know that the sonne of man hath power in erth to forgeue sinnes, he spake vnto the sicke of the Palsey: I saye vnto the aryse, and take vp thy bed, and get the hence vnto thine owne house. And immediatly he arose, tooke vp the bed, and went forth before them all, insomuche that they wer all amased, and glorified God, saying: we neuer sawe it on this fashion.

There wer present in that assembly, certayne Scribes, who for the knowledge they had in the scriptures, were neuer the godlyer, and better in their liuyng, but rather more enclined to surmise matiers agaynst hym. They had learned of the bokes of the Prophetes, and Moses, that it perteyneth to God alone to pardon sinnes. For the priest dyd not release sinne, but made intercession vnto God for other mens offences, and that not withoute sacrifice. Because the Scribes knewe this right well, they had suche secrete thoughtes & imaginacions with themselues: What newe saying is this that he speaketh, whiche neyther Moses, nor Aaron, nor any of the auncient Prophetes, durst presume to speake. For he sayeth: thy sinnes are released. Trulye he is a blasphemous person against God, that thus taketh vpon hym gods power. The law cōmaundeth sum offences to be punished with deth. And other sum there are, for the whiche satisfaccion is made with burnt offerynges, and diuers other kyndes of sacrifices, by the mediacion or intercession of the priest: But he passyng nothyng vpon suche rites and ceremonies, doeth at once forgeue all sinnes with bare worde of mouth. This thing that he taketh vpon hym, and promyseth, pertayneth not to manne. It lyeth in Goddes power alone to perfourme it. Surely they were offended with the imbecillitie and weaknesse of his manhode that they sawe, and therefore coulde suppose nothing of hym, aboue the state and condicion of man. Nether had the vulgar people any greter opinion of hym, which yet by reason of theyr simplicitie, wer not so much enclyned to pycke quarels, as the other were. The spirite of this worlde putte those thoughtes in theyr myndes, who whyles they stacke harde to the litterall sence of Moses lawe, were farre from the spirite and true mening thereof and wer somuche the more vnapte to be taught thesame, because thei thought themselues very well skilled in the scriptures: in somuche that thesame thing hath here also place, and is verified, which we see chaunce among players, and singing men, who are wounte to take lesse for teachyng of one that is altogether rude and ignoraunt in theyr art or science, then for hym who hath ben euell enstructed of an other mayster in the same: and the reason is because in teachyng of the ignorant, there is but one labour to be taken: where as yf a man take vpon hym to instruct the other, as it is the firste, so is it the more paynfull labour to teache hym to forget what he hath learned before, then to teache hym. And these vngodly thoughtes, they of a certayn worldely pollicie, kepte in theyr stomakes for feare of the people, in whose presence

they muche aduaunced and magnified themselues for theyr great knowledge & understandyng. The Lord Jesus who rather desyred to declare his diuine power by deedes, then to vtter thesame by wordes, because he woulde plainly shewe vnto the Scribes howe there is nothyng so closely hydde in mennes brestes, be they neuer so suttle and craftie, that his holy spirite (which searcheth, and throughly seeth all thynges) knoweth not, tourned hym vnto them and as though they had spoken out those thynges, whiche they inwardlye thought in theyr mindes, sayed in this wise: Why haue you suche slaūderous imaginacions in your hertes? why do you rather iudge me by this weake and feble body of myne, then by my deedes?

And immediatly whē Jesus perceyued in his spirite. &c.

Why do you not gather of these my workes which you see with your iyes and cannot deny, that those thynges are of trueth, whiche can in no wyse be sene with your corporall iyes? you are offended with me because I sayde: Thy synnes are forgeuen: and deme it to be a vayne saying, and of none effect, because you see not the efficacie therof, whiche putteth forth and sheweth it selfe in the soule of man. But you that haue your bodely iyes whole and faultlesse haue spiritual iyes faultie and blemished.

What yf I speake like wordes vnto the other, and make the efficacie therof appeare vnto your iyes? Is it not then reason that you beleue the thyng whiche you see not, beyng thereunto enduced by the thyng you see? There is nothing that man can easelyer do, then speake: and contrariwyse, there is nothyng so harde, as to perfourme what is spoken. God alone cā as easely do ŷ one as the other. And though hytherto he neuer gaue this power to manne, yet it is not oute of his power to geue it to whom it pleaseth hym. And long sithens he promysed by the prophetes that he would sende his Messias, who should cure the diseases of the people of Israel, and abolishe and cleane take awaye synnes. Therfore regarde you not this symple bodye of myne, lyke in all poyntes to yours: neyther beholde ye my garmente, not decked & trymmed with Philacteries, and embroudered hēmes: nor yet my speache nothing differyng from other mennes. Let the thyng self be the grounde and foundacion of your iudgement. It is no maystetie for a man to saye vnto a synner: Thy synnes are pardoned. And it is lyke easy to saye vnto ŷ sicke of the Palsey: Arise, take thy bed and walke. You haue hearde me speake the one saying and fynd faulte therewith. Nowe heare ye the other, which ye cannot lykewise fynd faulte withall, when you see euidently with your iyes how the thing ensueth immediatly of my wordes. And this will I do: not to boast and brag vpon my power, but to the entent you maye perceyue that God hathe geuen power vnto the sonne of manne, who appeareth vnto you an vnderlyng and a weake person, to release synnes with worde, (which power your priestes neuer had) and that not in Jewry alonely, but also in al regions and countreys of the worlde, in suche wise that whatsoeuer he releaseth in earth, is released in heauen: and whatsoeuer he leuseth not in earth, the same remayneth still bounde and vnleused in heauen. You haue no cause to picke quarels, and surmyse matters against me but to reioyce and be glad for your singuler welthe and commoditie, if god of his infinite mercye haue encreased his bounteous goodnes towarde you. If you saye that God cannot thus do, then do you derogate or diminishe his Maiestie. If you saye he wyll not, you offende his goodnesse. If you saye he doeth not, albeit he hath once promysed so to do, thē

But that ye maye know that ŷ sōne of man. &c

do you make hym a lyar. Finally yf you be voyde of beleife in suche thynges as are spiritual and pertayne vnto the soule, wheras ye can not thwarte and caupill in the thynges you see doen before youre ies, then do you plainly declare your obstinate malice.

He spake vnto yͤ sicke of the Palsey.&c.

When Jesus had spoken these wordes, and they diligently marked what he would do, he tourned hym to the sicke of the Palsey, and sayde: I saye vnto the, arise, take vp thy bed, and go hence into thy house. And he had scarcelye spoken these wordes, but an effectuall vertue therof manifestly ensued. For the sicke manne began not by litle and litle, and at the length with muche a do to moue hymselfe: But assone as Jesus had spoken the worde, he raysed hymselfe, and stode vp as lustie and couragious, as though he had neuer felte any Palsey at all. Then lifted he vp his bedde, and layed it on his shoulders, and so went out through the prease of people, shewyng thẽ al a newe sight that neuer had bene sene before yͤ day, in as muche as he who was a litle before bedred, and caried lyke a dead karkas on fower mennes shoulders, was now cranke, and lustie: yea and able ynough without anye helpe, to carrye so great a burden. They made him roume to go oute, who woulde geue him none to cum in. And both these thinges were right expedient to be doen. Fyrste that the people shoulde not let hym haue entraunce, be cause to make the greatnesse of his faythe manifest to them all: then yͤ roume should be made him to go out through the middest of the prease, because euery body might see this wonderfull sight and miracle. The Scribes sawe these thinges, and were not onely neuer the better therfore, but also more enuious, & maliciously set against Jesu.

In somuch that they were all amased.

The residew, so many as were present, being greatly amased with this strãge miracle, glorified god, who had geuen such power to man, with bare worde of mouth both to forgiue sinnes, and also to heale an vncurable disease, truly confessing that among all the maruelous dedes, whiche were eyther reported to be doen of the holy men that were before theyr dayes, or els of such as liued in theyr tyme, there was none comparable vnto thys. Now if we stand still many tymes when we see thinges wrought by grauers, & paynters, & diligently behold and vew euery poynt of the workemanshippe, alwayes espying some newe thing, that we sawe not before: me thinketh it right expedient yͭ we staye & tarrie here a while, to behold this notable sight, & with godly curiositie, to considre euery thing: because whatsoeuer the Lorde dyd in earthe, he dyd it for this purpose, that we studying the misteries therof, shoulde picke out for our instruction, what so euer conduceth to vertuouse and godly liuing. And this shall we doe with muche more profite, if we first considre what was outwardly shewed vnto the corporall ies: then what was signified by this figure to be inwardly wrought in mens soules. Let vs therfore fyrst of all pondre the violence and greatnesse of this dysease, whiche the lord Jesus cured with worde. For the palsey is nothing els but a noysum humour, that taketh and astoyneth the sinowes of the body, whiche are the instrumentes of mouing, so that he that is sicke of this disease, hath members not to vse, but to payne hym with greuous burthen, & doeth almost appeare to be a liue carkas liuyng only to his payne & torment. And for yͤ most parte, this disease either riddeth a man sodaynly out of yͤ world or els if it chaunce not so to doe, then after long continuaunce it maketh an end of him, with a more cruell and paynfull death: and is one of those diseases, that the phisicians recken vncurable, and for that cause will

not

not by theyr good will, medle with all, or els if they assaye to ouercome it, then at the length, after they haue a great while striuen therwith in vayne, they as the weaker parte, geue it ouer, & forsake theyr cure, specially if the sayd disease haue once taken not one or two partes, but ye whole body. Now how uncurable this mans disease was, it plainly appeared in yt he kept his bed continually, and was borne lyke a dead carkas, on fower mens shoulders. Furthermore this kinde of disease, manye tymes maketh a man speachlesse & also febleth and dulleth the quicknesse of the wyt. And so did it fare (as it semeth) with this pacient, who albeit that he was in this yuell takyng, yet neuer desired he the lorde to helpe him. Who is so hard harted, whom so pitiefull a sight woulde not moue to compassion? who woulde not thinke suche a one to be in better case dead, then after this manoure aliue? But now, christian man, beholde a lytle whyle with thy spiritual iyes: and considre how muche worse is the palsey of that mannes soule, whose powers are altogether entangled with the moste trifling cares of transitory thinges, and worldly vanities, in so muche that when he should doe any charitable deed or work of mercye, then is he altogether benummed & taken with a palsey so that he hath neyther handes to relieue the pore at theyr nede, nor feete to goe to Jesus, nor tongue to desire his sauiour to helpe hym: but as one cleane dead to Justice is carried about hither and thither, whithersoeuer it pleaseth the sensuall lustes and appetites of his body, whiche be as it were his porters, to carry hym. What shall the sely soule do, which because it is altogether dissolute, and weakened by superfluitie, by carnall pleasure, by inordinate desire of vayne glorye, and worldly riches, hath no strength at all to lifte vp it selfe from the filthy cares of this world, to the loue of heauenly thynges? It is altogether fastened to the naughty bed of carnall lustes, and therein lieth, & resteth. And being in this case, it farre passeth mannes power to helpe it. Only Jesus is able with his almighty commaundement, to put awaye all the violence of this disease. Wherfore we ought to resorte vnto this phisician vnto whome no disease is vncurable, but not without a greate faythe, whiche may doe so muche with him, that this pacient was holpen euen for the belefe of other men. They prayed not with woordes, but yet wer they earneste suters in deed. When fayth hartely desireth any thyng of Christe, her request is very affectuall, and no meruayle syth that euen we mortal men, fele great carefulnesse in our mindes (suche are the naturall affections of man) when we se one that hangeth vpon vs, with all his harte and mynde, & hath put his sure cōfydence and trust in vs. God requireth of sinners, neyther burnt sacryfices, nor offered gyftes. Onely acknowleage thy sicknes and truste in thy phisician: and yet no man can make the able thus to doe, but god alone. For after that he of his inestimable goodnes, hathe once decreed to heale the soule takē with the palsey, he fyrst of all putteth into it a certayne wonderfull heauinesse & yrkesomnesse of ones selfe, in so much that the sinner hateth himselfe, and is wery of his former lyfe. Nowe he seeth in what ignoraunce and darkenesse he hathe ben of long season, what greuous offences he was wonte to committe, and abhorreth himselfe, and woulde without doubte, be in vtter dispayre of saluacyon, vnlesse he that put in the vinegre of sorowe, dyd also giue him the oyle of good hope. The iustice of God, sore troubleth the synnefull soule. It threateneth with vengeaunce, & punishemēt due vnto the synnes: It threat-

neth with hell and damnacion. But on the othersyde the remembraunce of the goodnes and great mercy of God, calleth backe the synner from desperacyon, for that god seketh not the death of a synner but wylleth rather that he tourne and lyue. The lorde Jesus who restored the lawe of nature, and destroyed not Moyses lawe but made it perfite, did also applye hymselfe to the common reason and iudgement of the vulgare people. As the pocion ministred by a faythfull phisician sore vexeth the whole bodye, and bryngeth it out of quiet, specially in a ieperdous disease, and the more it worketh, and troubleth the pacyent, the more hope is there of health: euen so the nearer vnto desperacion the penitent synner is, the nearer is he to his soule healthe, Jesu being his phisician. Nowe marke me well a shamefast vnshamefastnesse. For shame, as it is commonly sayde, is vnprofytable to the neady man. Shame putteth awaye shame, euen as one nayle dryueth out an other. It is an vnprofytable shame that causeth a man to hyde and kepe secrete his sycknesse. This shame is put awaye by the longe werinesse of the disease, and the great hope that a manne hath, to recouer his health: and nowe is he not ashamed to confesse his sicknesse, because he is ashamed to be sicke. What manne yf he be greuously diseased in his bodye, hathe any regarde of shame at all? Doe not menne in suche case discouer, euen the moste priuie membres of theyr bodyes, & suffer the physician to handle them? Lyke affeccion of minde is in hym, who hath begonne to knowlege the fylthie disease of his soule. For what lewder pageaunte or pranke could there be played, then to clime vp vpon another mans house, to cast downe the tiles, to make an hole, and conuey doune from aboue a fowle lothsome sight that euery body abhorred, and lay it before all theyr iyes? What woulde ye proude pharisey haue sayde here? Certes he woulde haue cryed: Oh vilaynous dede: and ouer this haue rayled out of measure agaynst theyr lewdnesse, who had contrary to the common lawe, made an hole, and forcibilie entred into an other mans seuerall house, and with suche a deadly sight, bothe interrupted the holy preachyng of goddes worde, and also defiled the iyes of the audience. He woulde haue commaunded the karkas of ye sicke man to be had away, and then haue all to wasshed himselfe with water. But with those thynges, in as muche as they were an euident profe and argument of a notable faythe towardes him, the Lorde Jesus was hyghly delited, whiche they that crake vpon the righteousnesse of Moyses lawe, woulde haue bene offended with all: in somuche that he, and yt not loking to be desyred, healed this miserable creature: and fyrst of all he cured the diseases of his soule, whiche are synnes, and then forthwith deliuered his body of the palsey, because that as there are many vices, whiche after they haue taken theyr begynning of the body, doe from thence redounde into the soule: so it chaunceth oftētimes that the body is infected with the disease, that is first bred and ingendred in the soule: as when lecherye whiche is engendred of the humours of the fleshe, defyleth the sowle, and from thence returneth agayne her maladye and euill effect into the body, there causyng either the palsey, or the fallyng euyll: or els when that enuie, whiche taketh her begynning of a vicious soule, dothe also wast the body, and bryng it to consumption. He onely is able to cure bothe the partes of man, which made bothe. Here is it also to be consydered, howe greate was the largesse of Jesu in forgeuyng of sinnes. For when he saithe: thy sinnes are remitted, he lewseth thē all together.

Neyther is there any mencion made of the merites paste, nor any requyryng of sacrifices, or satisfaccion, but mencion of faythe only. It is moughe humbly to haue cum to the feet of Jesus. That man hathe made sufficient sacryfyce, who with perfecte faythe hath shewed him self vnto Jesu, then whiche sacrifice, there is none more acceptable vnto him. The sicke of the palsey was wholly displeased with himselfe, bothe for that he knewe his owne sinfull lyuing, and also because his body was oppressed with so miserable a sicknesse. All his trust was in the mightye goodnes of Jesu, who made hym all whole because he wholly cōmitted himselfe vnto this phisician: he considered not how vncurable was his desease, but only regarded how myghty, & good was the physician, vnto whome he commytted himselfe. Nowe what hope of recouery is there in those persons, that cherysh, and make muche of theyr disease, that flye out of the physycians sight, yea that hate, and abhorre him. If thou be ashamed to acknowledge thy syckenesse to a man physycian, or els if thou haue any mistrust in him, who peraducture when he knoweth thy sickenes, wyll rather hit the in the teeth therwith, then cure the same, yet hide it not from Christ, who discloseth no mannes offences, but healeth all men, and that frelye: and thus do thou to thentent it maye lykewyse chaunce vnto the, as it chaūced to the sicke of ẏ palsey. What did he? He al thīges now turned cleane cōtrary, lifted vp his bed on his shoulders, as one ruling his sēsual appetites and passions, which he serued before. For this is the very thing that is meant by bearing of the crosse. This is it that is vnderstand, by crucifying the fleshe with her vices and concupicences. Now neadeth he no more fower porters to carry hym. He walketh on his owne feete, whithersoeuer ẏ spirite of Christe leadeth him, neither goeth he, but whither he is commaunded to go. For what is it to walke, but by contynuall encrease of vertue, styll to goe forwarde, and euery daye to wax better and better? what is it to retourne into the house frō whence he came, but to knowleage in what case he came out from thence, and by whose benefyte, he returned thither agayne soodaynly chaunged, & altered bothe in body and sowle. For it is the propertye of the phariseis, to dwell without in stretes, market places, and whereas conuenticles and vnlawfull assembles be. He dwelleth at home in his owne house, whoso knoweth howe nought and vertuelesse he is of himselfe, and wholly ascrybeth what vertue and goodnesse soeuer he hath, to the free liberalitie of our sauiour. Now will I dismisse the from any lenger beholding of this sight, after I haue rehersed vnto the by waye of epilogacion, the persones of this scene or pageaunt. The sycke of ẏ palsey, and they that carrye hym, be made shamelesse through theyr great fayth, and obtayne theyr peticion. Jesus is so muche delyted with theyr faythe, that euen of his owne accorde, and not desyred of them, he doublieth his benefyt. The symple and vnlearned people, discerning nothyng in him, whom they beleued to be nought els but a manne, only merueyleth at the power of God. The scribes alone mutter softly with the selfes agaynst Jesu. Let vs therfore eschew the ensample of the sayde Scrybes, who whyles they studie to aduaunce theyr owne glorye, goe about to duske the glorie of Jesu. Let vs be of the symple sorte of people, and with them glorifie God, not only if it please hym at any tyme of his great mercifull goodnesse to heale the infirmytie of our soules, but also whensoeuer we see any other, throughe his sayde bounteous goodnes, forsake theyr olde vicious lyuyng, and cumme to amendemente.

The texte. ¶ And he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. And as Jesus passed by, he saw Leuy the sonne of Alphey, sittyng at the receipte of custome, and sayde vnto him: folow me. And he arose and folowed hym. And it came to passe that when Jesus sate at meate in his house, many publycanes and synners sate also together at meate with Jesus, and his disciples. For there were many that folowed hym. And when the Scribes and Phariseis saw him eate with publycanes and sinners, they sayd vnto his disciples: Howe happeneth it that he eateth and drynketh with publycanes and synners? When Jesus heard that, he sayde vnto them. They that be whole haue no nede of the phisician, but they that are sycke. I cam not to call the ryghtuouse, but synners to repentaunce.

After this so notable a miracle was wrought at Capernaum, Jesu, to thentente he might dooe good to moe, departed thence agayne, and went to the sea. He dyd not conuey hymselfe awaye, because he woulde not helpe men and doe them good, but whyle he forsoke the vncurable scrybes, he prouoked the godly by his departure, the more to desyre his presence. For there likewise resorted a greate number of people vnto the sea, teachyng vs that we ought in lyke manoure to forsake all thinges, & folowe Jesus whithersoeuer he goeth. For he is euery where a sauyour, whether he be resident in cities, or trauayle thoroughe tounes, and villages, or contynewe in ŷ wildernesse, or goe vp to mountaynes, or come downe into the playne, or els repayre to seas and waters. When he sawe therfore, that so great a multitude of people was cumme And as Jesus passed by, &c. thyther, & knew ryght wel the cause of theyr cumming, he taught them on the shore. And as he there walked, he passed by a certayne custome house, where those are wont to syt that demaunde custome, and towle, of suche as sayle by: and espyed in that house a certayne manne named Mathew, who was also called Leuy, the sonne of Alphey, sitting at the receipt of custome, for he was a publycane or customer. And albeit this sorte of menne was euery where muche hated of the people, yet specially among the Jewes, they were counted abhomynable. For they vse to bye this office of the prynce, for an vnreasonable summe of money, and therfore to thentent theyr aduauntage and gayne maye be the more, for the moste parte they take and extorte of al menne, without pitie and conscience, and put maryners, and wayfaring menne to muche busynesse, vnto whome many tymes damage, and displeasure ynough otherwyse happeneth. There were verye many among the Jewes, who denied that the Jewes beyng the holye people of god ought to pay trybute vnto the Emperour, since he was an heathen prynce and a worshipper of Idolles. And for this cause they greatly abhorred the Publicans, who to haue the gaynes of the money whiche they leuied ouer and aboue that was due, serued hym in gatheryng of toll and custome. The lorde which had before imbrayded ŷ scribes with theyr vnbeliefe, for that they murmured against his miracle, wheras the symple people gloryfyed and praysed god therfore, because And he arose and folowed hi. &c he woulde nowe eftsones shewe that none be farther from true holinesse, then suche as thynke themselues perfyte holy menne, called Mathew out of the custome house, and commaunded him to folowe hym. Mathew being sodainlye chaunged, and made a newe man, forsoke his gaynyng seate, and folowed poore Jesus, to thentent he might be enryched with the ryches of the ghospel. All men did not so greatly merueyle at this facte, and yet was it in dede more wonderfull then that, whiche they so muche merueled at a lytle before, when the sicke of the palsey was healed. For considre me well what a palsey he hath whose mynde is fastened to couetousnesse. Neyther is it vnknowen howe intricate,

tricate, and busye, the accomptes of publycans be, and therfore that he sodeinly chaunged went out of his custome house, forsakyng all that euer he hadde, and folowyng Jesu, was more to be merueiled at, then the sycke of the palsey when he whipte out of his bed, and went home vnto his house. The pharisey heareth Jesus reasoning or disputing on many matters, and seeth him worke sundry miracles, and yet distrusteth, and murmureth agaynst hym. The publycane who neuer heard ne sawe suche thynges before, obeyed thonly worde of Jesu. And beholde an other occasion, wherby bothe the wickednesse of the phariseis, and also the bounteous goodnesse of Jesu maye the better be set forthe and knowen. For Mathew being now the assured disciple of Jesu, to thentent he myght commend his maister to moe, and bryng suche as wer his late companyons, and felowes of the same state and condicion that he was, to the lucre of the ghospell, was not afearde to desyre the lorde that he woulde vouchesafe to be his geast at home in his house. Jesus lightely condescended vnto his request, because that before he so wyllyngly obeyed when he was called. Mathew supposyng that he had obteyned no small thyng, prepared a right gorgious and a royall feaste, whiche shoulde suffice a great many, that is to wete, certayne disciples whom the lorde had now gathered, and besydes them diuerse other, whiche then folowed Jesus and went with him as vnbidden geastes to this feaste: and many publicans, yea and sinners to, whom for olde familiaritie and acquayntaunce Mathew had bidden thereunto, being nothyng ashamed what manoure of companions he once had, sithe he was the departed from them to an other felowshyp. For he trusted it woulde cumme to passe, that lyke as he was called of the lorde, so should he throughe the lordes mercyfull vocacion, haue many of them scholefelowes with him in learnyng the doctryne of the ghospel (whereby is geuen aboundaunce of heauenly treasure) who were before his felowes in vicious liuing, and getting of slaunderous gaines. He receiued this great confidence through the gracious goodnes that he perceyued in Jesu towardes all menne. Truly it was mete this shoulde be a great feaste, which represented ÿ churche that should be gathered together of the gentiles. For the feastes of the Jewes be small, and receiuable but of fewe persons, because they onely folowe the fleshe or literall sence of the lawe, where as the spirite and true meaning thereof, dylateth it selfe in most ample wyse, and receiueth al sortes of people. All menne loue libertie and haue neade of mercy: fewe haue rightuousnesse, and yet did the phariseis chalẽge the same notwithstanding they lacked it, and were in very dede vnrightuous: who when they sawe Jesus feasting with publicans and synners (whome they as menne of great perfeccion and holynesse would not vouchsafe so muche as to speake vnto) went vnto his disciples, being then but simple ignoraunt persons, and suche as they thought might easely be plucked from theyr maister: and them dyd they hunt after and assaye to wynne with theyr venemous whisperyng. Why (qd they) doeth your maister, whom you (John forsaken) folowe as the more holy and perfite manne, eate and drynke with synners, since that the communion of table is the greatest token of familiaritie that maye be? Hath not he red this scrypture folowing: with the holy thou shalte be holy, and with the froward thou shalt be froward? Doth not he consydre how that by reason he is thus familiar, & kepeth company with sinners, he doeth encorage them to continewe still in sinne, whiche els peraduenture, yf menne woulde auoyde theyr companye,

And it came to passe that when Jes9 &c.

And when the scribes and phariseis sawe he eate with publicans. &c.

companye, woulde amende theyr lyues? When the disciples, who were as yet rawe in theyr profession, had no ready aunswere to make them, but onely with a symple playne fayth hanged vpon theyr Lorde, then Jesus (vnto whom ney-ther the secrete wordes, nor yet the hid thoughtes of the phariseis were vnknow-en) made answere for them in this wyse: O you phariseis, why do you grudge and murmour agaynst me, for that I rather feaste with them whome you take for wycked and abhominable persons, then with the priestes, scrybes, and pha-riseis? The physicians are prayfed who being themselues in good health go yet vnto the sycke when they are sent for: And am I blamed for goyng vnto them who acknowledge the disease of theyr soule, and desyre a physiciā to cure them? Suche as are in good health do not quarell with the physician and saye: Why vysytest thou suche, and suche, & not vs? For they that are whole haue no nede of a physician. The facultie of phisicke muste alwayes be ready for those that be euyll at ease. These folkes whiche acknowledge theyr disease, are ryght glad that the physician is cum. For you sawe by that I did vnto the sicke of the pal-sey, howe I haue power geuen me to take away synne. You that think your selues whole, and take vpon you to be rightwisemen, haue no cause to quarell with the physician if he cum not vnto you. I was sent into the worlde, to take awaye the synne of the worlde. Whoso knowleageth his sicknesse, and desireth the physicians helpe, him will not I fayle at his nede. Nowe he that thynketh hymselfe fautles, yf he be in a right beliefe, neadeth nothyng that I can do. But if he be deceyued in his opinion, or els knowe right wel his inwarde infir-mitie, and yet dissembleth the same, then is he paste all hope of recouery. And for this cause the physician should but lose his labour, if he went vnto hym. For who can heale a manne agaynst his wyll? Therfore the physician is vn-iustely reproued, yf he folow the rules of his facultie: but they are very vncur-tuous, who when themselues are in good healthe, haue great disdayne and en-uy that the physician should be present with the sicke. And this my facte ought not to seme straunge and vncouth vnto you, whiche professe the knowledge of the lawe. For you reade therin as foloweth: I wyll mercy rather then sacrifice. God spake these wordes by his Prophete, signifiyng therby that the carnall iustice of the law, whiche standeth in abstaynyng from open offences and the obseruacion of ceremonies, should be set asyde and abolyshed. He that neyther committeth murther, theft, nor aduoutry, he that resteth on the Sabboth day, fasteth vpon dai[e]s apointed, washeth, and maketh sacrifice, is righteous after the estimacion of man: But god requireth another maner of righteousnes, which standeth in free beneficence or well doyng to our neyghbour, in forgeuyng thē that haue offended vs, in mekenesse and gentle demeanour. Now how farre are they from this prayse, which do not onely themselues not helpe theyr neigh-bour in his necessitie, but also haue great despite, and bable agaynst it, yf anye manne so do? God promised to sende you suche a Messias, not as should excell the Phariseis in sacrifices, phylacteries, fastinges, and long prayers, for thob-seruacion wherof they magnify & set out themselues vnto the people, but suche a one as shoulde be beneficiall to all men, a lanterne to them that be out of the way, a helper to oppressed persōs, a cōforter to suche as are in aduersity, a phy-siciā to all that are cōtrite in herte, and finally suche a one as should ioyne vn-to god, those that semed to be farre frō God: & contrarywise, declare that suche

When Jesus hearde that he sayed. &c.

I cam not to call the rightwise but sinners &c.

as appered to be next God, and moste holiest, wer verie far from true godlynesse. With these wordes the lorde Jesus bothe stopped the mouthes of the Phariseis, and also taught his disciples how charitably they should demene themselues toward sinners. For this cause we are muche bound to the wicked phariseis, who so oft prouoke the lord to expoune the doctrine of the gospel.

¶ And the disciples of John and the phariseis did fast: and they cum and say vnto him: why doe the disciples of John and of the phariseis fast? But thy disciples fast not. And Jesus sayed vnto them, can the chyldren of the weddyng fast whyle the brydegrome is with them? As long as they haue the brydegrome with them, they can not fast. But the dayes wyll cum when the brydegrome shalbe taken away from them, and then shal they fast in those dayes. The texte.

Behold ther went also vnto Jesu certain of Johns disciples in cōpany with the false accusyng Phariseis. For they also wer attached with a spiece of humain enuie, for that Jesus semed to deface the great estimacion of their maister John, notwithstandyng his life & rule appered to be strayter then Christes was, and that he had mo disciples then thother. Wherfore they went vnto Jesus, & moued vnto hym this capcious question: why (q they) do Johns disciples, and the phariseis oft times fast, and thy disciples not fast at all? Unto this question, because they assayled hym and not his disciples, the lord made a genteler aunswer, then he did a lytle before, when he defended his disciples: teachyng vs hereby, that Christian charitie whiche vseth al myldnesse in the euyls and displeasures doen vnto herself priuately, is more diligent in defendyng other from the same. For the Christian byshop must be pacientte, and meeke, in sufferyng al iniuries doen vnto his owne person: but yet ought he with diligent endeuour to helpe his flocke, whensoeuer it is in ieoperdie. Wherfore Jesus sayd: You that haue diligently heard John Baptist preach ought to call to remembraunce howe he preached that I was the bridgrome and he the brydegromes frende. It is mete that al heauinesse be away when the brydegrome is present

Moses is a seruaunt and no brydegrome, and therfore fastinges wer conuenient for hym, because the same doe cause sadnesse, and abate myrthe. It is well doen that they fast, whiche continue in the Synagog, beyng a seruaunt and not a bride. For suche haunt not the brydegromes chaumber. But the fre borne chyldren, who haunte the weddyng chaumber, can not fast, as long as they haue the brydegrome hymselfe present with them: because theyr myrthe is so great, that it wyll not suffer them to remembre heauy thynges. He that for dread of punyshment doeth his duetie, can in no wyse be merry. Now the chyldren who haue receyued the spirite of libertye, perceyuyng that they are dearly beloued, and cared for of the brydegrome, be neuer carefull least they offende in those thynges whiche wer commaunded for a tyme, to men of a seruile nature: as for an ensample, in washinges in thobseruacion of the Sabbothe, in choyce of meates, in apparell, in holy dayes, in sacrifices. They put theyr confydence in the myght and goodnes of the brydegrome who is able without all these thynges, to geue them perfite righteousnesse. Spiritual beleife taketh awaye fleshly carefulnes. Charitie that maketh all thinges pleasaunt, causeth gladnesse. The brydegrome hath his owne proper meate, from the whiche his companions can not abstayne. Can the chyldren of the weddig fast. &c.

The worde of God, and the flesh of the brydgrome, is the meat and foode of the soule, and his blood is the drynk of the same. Suche as cleaue nygh

vnto

vnto me, are euer desirous to eat theyr fyll of this meat: and they that haunt the brydegromes weddyng chamber, doe alwayes couet to be drunken with this drinke. But lyke as corporall meate causeth not ryghtuousnesse, euen so fastyng maketh not a man iuste: yea it is oftentymes seen that he whiche eateth his meate, is more rightuous then the faster. Suche fastynges as are commaunded by the lawe, are full of heauinesse, and therfore displeasaunt to almyghtie God, who loueth a cherefull gyuer. He can in no wyse be merye & chereful, that feareth and trembleth. But whoso knoweth that he is set at lybertie in these thinges, eyther to doe them, or not to doe them, and yet mooued by charitie fasteth, thesame vndoubtedly fasteth with great myrth and gladnesse: not because his fastyng is so prescribed by the lawe, but for that charitie moueth hym so to doe. Whan my disciples are once cum to that strengthe of mynde, that I nowe goe about by my teachyng and preachyng to bryng them vnto, than shall charitie cause them to doe more of theyr owne free wyl, than now doth the prescripcion eyther of the law orels of John get of you by compulsion. But as yet they are not cum to this strength and perfeccion. They are yet tender and weak: for the presence of my body letteth them to attain therto. The day shal once cum, when the corporall presence of the brydegrome shalbe taken away from them, and then being made stronger by receiuyng the holy ghoste from heauen, they shal not onely fast, and that of theyr owne accorde, but also gladly and with right good wyll doe thynges, in the atchiuyng wherof, more strengthe and constaunt courage of mynde shall be shewed, then in fastyng. But forasmuche as this doctrine is spiritual, it can not be receyued of them, who al theyr lyfe long haue enured themselfes with Pharisaicall ceremonies. And for this cause I pyked out simple, and ignorant yong men to be my disciples. For I should but lose my labour if I did commit spirituall and heauenly doctrine vnto their mindes, that are so superstitious in keping of carnal ceremonies. Old thinges best agreeth w old, and newe thynges with newe, the whiche if a man myngle together, he dooeth not onely labour in vayne, but also maketh those persons wurse, whome he goeth about to refourme. For it is better for them stil to continue in theyr olde superstitiousnesse, then whyles a man doeth his endeuour to bring them to the freedome of the spirit, to prouoke them (all feare of transgression layed asyde) to committe sinne at libertie. For as it is more adoe to teache suche an one any crafte or occupacion, as hath conceyued a wrong opinion of hym self, thinking that he hath good skyll therin, and hath none at all, then hym who is altogether ignoraunt in the same: euen so is it the hardest thyng that maye be, to teache suche persons the ryghtuousnesse of the gospel, whiche for thobseruacion of certayn folysh carnall ceremonies, beleue surely they haue attayned perfite ryghtuousnes. And this doubtles is the cause that I fynde fishermen, publicans, sinners, vnchast women & Ethnikes, more apt to learn this spiritual philosophy, then the scribes, phariseis & priestes, who suppose that perfit godlynes standeth in thobseruacion and kepyng of mans ceremonies. John as a mean betwene the old law & the newe, went about to myngle togyther two sundry doctrines. For he durst not commit this liuely philosophy, pure and vnmengled as it was, vnto them that were weake of mynde. Nowe all is weake that is humayne & carnal. And contrarily that is full of lyfe, vertue, and strength, whatsoeuer is godly, spirituall, and heauenly.

Wherfore unto my disciples (whome I chose rude and ignoraunt, to the entent I myght the soner enstruct them in this strong and pithful Philosophy) I prescribe none of these thinges folowyng: Eate these meates, forbear these, now rest, now labor, use suche apparel, touche not this thing, handle not that. And the cause is for feare least they woulde alwayes continewe weake, if they once learned of me theyr master to put any trust in suche corporall thynges. It is a thyng very unprofitable to ioyne thynges together, whiche disagree one with an other.

¶ No man also seweth a piece of newe clothe unto an olde garment, els taketh he away the new piece therof from the olde, and so is the rent wurse. And no man poureth newe wyne into olde bottels, els the newe wyne doth burst the bottels, and the wyne runneth out, and the bottels are marred. But newe wyne must be put into newe bottels. The texte,

For there is no man so farre from reason, that if he be disposed to amende an olde garment wil sewe therunto a patche of newe clothe. And why so? certes for that he perceyueth yf he should so do, he should bothe lose his new cloth, & also make the hole of the olde garment bigger then it was before. For beyng offended with the notable diuersitie betwene the piece of cloth sewed on, and the yll mended garmente, he strayghtwayes plucketh of the piece that he sewed to, and so the hole of the same garment gapeth fowler then it dyd before. Neyther is there any man so folysh as to put newe wine in olde bottels. And why? because he seeth that he should sustain double losse therby. For the new wyne wurketh so feruently through the vehemencie of the fumes therein enclosed, that it breaketh the bottels beyng weak by reason of age, al to pieces: and so are bothe bottels and wyne cleane lost, and spilt. Howe doeth he then prouyde bothe for the safetie of the one and the other? Truelye he putteth the newe wyne into newe bottels. Euen so they whose myndes haue of long time been accustomed to the naughtie wine of Pharisaical supersticion, can in no wyse away with the newe wine of heauenly & spiritual doctrine, but loth and abhorre the same, styll calling after a taste of the wurse wine that hath been theyr accustomable drynke. And that Jesu spake the truthe herein, the Phariseis them selues many tymes declared by theyr deedes. And no man pourth new wyne into old bottels.

¶ And it chaunced again that he went thorow the corn fieldes on the Sabboth dayes, and his disciples began by the waye to plucke the eares of the corne. And the Pharises sayd unto hym: Beholde, why do they on the Sabboth dayes that whiche is not lawful? And he sayed unto them, haue ye neuer read what Dauid dyd when he had nede, & was an hungred, both he and they that wer with hym, howe he went into the house of God in the dayes of Abiathar the hye priest, and dyd eate the shewe bread, whiche is not lawful to eat, but for the priestes onely, and gaue also to them which wer with hym? And he sayed unto them: the Sabboth was made for man, and not man for the Sabboth, therefore is the sonne of man Lorde also of the Sabboth. The texte,

For as it chaunced on a certayne season that his disciples trauayled thorough a corne fyeld, and that upon the Sabboth daye, on the whiche day it was a matter of conscience among the Jewes to doe any maner of worke, they wente before, and Jesus theyr mayster followed. And anon prouoked by hunger, they beganne to plucke the eares of the corne, and with the chafyng of theyr handes to rubbe oute the corne, and eate it. Nowe heare howe the olde bottels were offended with the newe wyne of the libertie of the ghospell, callyng after the olde wyne of kepyng the Sabboth, that hadde cleane lost his verdure. For the Phariseis, who as menne very righteouse in theyr own conceyptes folowed Jesus, beholdyng what the disciples dyd, wrong-

fully blamed the Lorde in them. For lyke as the vertuousnesse of the scholers is a great commendacion to the mayster, euen so theyr mysbehauioure, and lewde taches are reproched and layed vnto those that instructed them. They tolde the Lorde: and poynted vnto his disciples, as thoughe they had doen a greuouse offence, for that they brake the Sabboth daye, to the ende that he shoulde cause them to leaue worke, and by that meanes approue the Pharisaicall superstition: orels yf he woulde not so do, then myght they take some occasion to picke a quarell, or surmise some matter agaynst hym. The Lorde so defended his disciples, that he disproued the learned in the lawe of Moses, by the auctoritie of the lawe, and of his gentlenesse vouchesafed to teache them the true meanyng therof, whiche in dede deserued sharpely to be rebuked. With what face (q he) do ye accuse my disciples, for that thorough constraynt of hunger, they plucke a fewe eares of corne, beeyng by chaunce in theyr waye, for theyr reliefe and sustenaunce? sithe there is expresse mencion in the very lawe it selfe (wherof you professe your selues to be teachers) howe Dauid when he was in lyke necessitie, dydde a thyng whiche soundeth muche more to the breache of the lawe then this. For he beyng almost famished, and in great daunger to perysh for lacke of foode, fled for succour vnto the house of God: and although he wer a laye man, was not afrayed to desyer Abiathar, then chyef of the priestes, to geue him those moste holy loaues called the shewe bread, the whiche it was not lefull for any man to eat of, but the priestes onely, and that but durying the litle whyle they were within the precinct of the Temple, occupyed about makyng of sacrifice. Abiathar was not here ignoraunt what the lawe had commaunded, and yet feared not he to deliuer vnto Dauid, and his trayne, the sayed holy loaues, to be eaten in the holy place. If you knowe not that this is scripture, orels yf you haue it not in memory, howe than for shame dare you professe the knowledge of the law? If you knowe, and remembre it, why doe you in a lyke case quite Abiathar, and Dauid, yea and allowe theyr facte, and yet accuse my disciples as giltie of an heynous trespasse? If the rigorousnes of the lawe did then geue place vnto the necessitye of the neyghboure, when the lawe was of mooste force and strengthe, howe muche more then standeth it nowe with reason that the ceremonies of the same lawe, geue place therevnto, whensoeuer charitie moueth a man to help his euen Christen?

And he said vnto them: haue ye neuer read, &c.

Moreouer it is lykewyse commaunded in the lawe, that euery man oughte to loue his neyghbour with lyke affeccion as he loueth hymselfe. Nowe since this is the moste principall and greatest of all the commaundementes in the whole lawe, why doe you then of an vnryght iudgement break that whiche is chiefest, and alwayes contynueth, for the obseruacion of those thynges whiche are of lesse value, and shall not endure for euer? The tyme once hath been when the Sabboth was not holy daye. And the tyme shall cum when to all true and Godly men, euery day shal be lyke holy. But the time neuer was, nor neuer shal be, when it hath not or shal not be an holy dede for man to succour his neyghbour in his nede. The law forbyddeth murder. Truly he murthereth, who so when it lyeth in his power to saue a manne, doeth not succour hym at all. And this lawe is permanent, and shall continue for euermore. The same lawe forbiddeth also to woorke vpon the Sabboth daye. Nowe what a wrong shapen holynesse is this, yf a man whiles he feareth to breake

the Sabboth, suffer his brother to perysshe, when he wyll not sticke to plucke out his asse fallen by chaunce into a dyche vpon the same daye, without anye feare, or scruple of conscience to breake the seuenth, or Sabboth daye.

When Jesus had with these, and suche lyke manifeste reasons, declared how aukewardly deuout and holy they were, he added this generall sentence: The Sabboth day (q he) was instituted for mens cause, and not men made for the Sabboth daye. The sonne of manne came not to destroye men, but to saue them. And for that cause hath he power, yea, cleane to take awaye the Sabboth, so ofte as mans health so requireth. And that whiche I haue spoken of the Sabboth, is to be thought and demed of all like constitucions. They were all instituted for a season, to this ende, that the sturdye and disobedient people shoulde by little and little accustome themselfes to obey goddes commaundementes, to thintent that they might by corporall figures, be brought, and as it were ledde by the hande, to the vnderstandyng of spirituall thinges.

And he sayde vnto thē: ÿ Sabboth. &c.

He breaketh the Sabboth daye godlily, who nothyng troubled with euill lustes, breaketh it onely for the good zeale he hath to helpe his euen Christen. Fastyng is a godly thing, but the same is made vngodly, and detestable, if it being only instituted for mannes soule helth, be abused to the distruccion both of body and soule. Againe a vowe is a holy thing, but the same is made vnholy, yf a man by reason of a superstitious mynde he hath to perfourme it, bee withdrawen from the perfourmaunce of suche thinges, as nerer appertayne to true godlinesse. He doeth well, and lyke a good holy manne, whoso maketh his oblacion at the aulter. But agayne that is an vnholy gift whiche a manne offereth, before his neighbour be made at one. So is it also well doen to passe litle vpon the coulour, and fashiō of apparell, so oft as it behoueth a man so to do, because man was not made for the garmentes sake, but the garment fyrst inuented for the vse, and commoditie of man. In lyke manner meate is ordayned for mans cause, and not man made for meates sake. Wherfore it is lefull to eate all kyndes of meate when mans necessitie so requireth. For all these corporall thinges, wherin you put perfit righteousnesse, as your temple, sacrifices, meate, clothyng, holy dayes, fastynges, vowes, and offered giftes, are vnholily obserued, yf for the obseruacion therof, the health of your euen christen be in any wise hurt or appaired. And againe they are well and holily kept, yf charitie towardes your neighbour so requiring, you nothing regarde what so euer is carnall, but truly pefourme in your hertes, that whiche suche corporall thinges be figures & significacions of. Of such maner of constitucions, Moyses was the minister, and not the auctour: the seruaunte, & not the maister. Suche as with a seruile minde cleue still vnto him, do very superstitiouslye keepe those thynges, that are comprised in the letter of the lawe. But they that sticke vnto the sonne of man (who is Lord ouer the whole lawe, and teacheth howe all thinges whiche were figured by those corporall shadowes and figures ought to bee obserued after the spirituall sence and meanyng) are free, and clene discharged in conscience from any longer obseruing of suche Jewishe ceremonies.

The thirde Chapiter.

The texte. And he entred agayne into the Synagoge, and there was a man there, whiche had a withered hande. And they watched him, whether he woulde heale him on the Sabboth day, that they myght accuse him. And he sayed vnto the man whiche had the withered hande. Aryse, and stande in the middes. And he sayth vnto them: whether is it lawfull to do good on the Sabboth dayes, or to do euill: to saue lyfe, or to kill? But they helde theyr peace. And when he had looked rounde aboute on them with anger, mourning on the blindnesse of their hartes, he sayeth to the man: stretche forth thy hand: and he stretched it out. And his hande was restored euen as whole as the other.



Ith such wordes the Lord Jesus as he walked on the way in the fielde, both disproued the false reproofe of the Phariseis, and also defended his innocẽt disciples. But to the intent we should playnly learne that none are more geuen to picke quarrelles, then suche as haue conceyued a wrong opinion of their owne holinesse, after Jesus was entred into the Synagoge, there to teache the people accordyng vnto his accustomed maner, occasion was eftsones ministred, bothe to hym to dooe a good, and a charitable deede, and also to the Phariseis to surmyse sum matter agaynst him. For there was one there present among the people, who had (whiche was a pytifull sighte to beholde) a withered and a lame hande, and therfore carryed about with him, a dead member that dyd him no stede: and so muche the more miserable was he, because he was wonte with his hand labor to fynde both himselfe and also all his poore houshold. But oh malicious and wicked Phariseis, quicke sighted to depraue, and finde faute with Christes benefites, but blynde to vnderstand the heauenly doctryne. By those thynges that they sawe with theyr corporall iyes they knewe that he was a naturall man, and yet by his deedes and miracles that he wrought, they perceyued not his diuine power. They sawe howe the sely felowe was in a miserable case, and knew ryght well that Jes^9 was mercifull, and straight wayes gessed what would cum of it. And nowe are they about to seke qauarell, not agaynste the disciples, as they dyd before for pluckyng the eares of corne, but againste the Maister himselfe, who defended them. They Marke whether he beeyng of nature ready to helpe all that are in distres and misery, dare in the presence and syght of the Synagoge, heale a man vpon the sabboth daye, because that yf he so do, they may accuse him of breakyng the Sabboth, for as muche as they shall haue the people to beare witnesse with them what is doẽ.

That pitifull creature desyred not Jesus to helpe hym, but yet to saye the trueth, it was a kynde of desyre for him to cum into the syght of mercyfull Jesu. The Lord, because he woulde haue them all to take good heede vnto the miracle that he entẽded to worke, called forth the man with the lame hande, and sayed: aryse, and stande in the myddes of the people. And wyth that he arose, and conceyued good hope that he should be made wholle.

Then Jesus turned him to the Phariseis, whose secrete thoughtes he was priuey vnto, and sayed vnto theym: What is your opinion whiche take vpon you to knowe the lawe? Howe, and with what thynges is the sabboth

daye

daye broken? With doyng of good deedes, or of euill? by preseruyng of a mans lyfe, or destroying the same? They knewe right well for what purpose he moued this capcious question. If they had answered that it had been better for the reuerence and solemnitie of the Sabboth, to suffer theyr neighbour to perishe, then without scruple of conscience to helpe him in peril and necessitie, the people coulde not haue suffered so vnreasonable an answere, cleane repugnaunt to the lawe of nature. Agayne yf they had sayed he might lawefully haue dooen it, then had they brought themselfes in case that they coulde not haue charged him with any false surmise as theyr entente and purpose was to do. Therfore they thought good to holde theyr peace, and saye neuer a worde. And yet whiles they so dyd, they playnely declared vnto the people, theyr malicious wilines, for that beyng prouoked by this question to amendement of lyfe, they of an obstinate mynde were still desirous to picke quarels.

Nowe to the intent that this question shoulde the easlier be assoyled and answered to, he put furth another lyke questiō, asking whether there were any among them that kept the sabboth daye so hygh and holy, that if a shepe of his chaunced to fall into a dyche on that daye, woulde suffre it to peryshe, and in no wyse be so hardye as to drawe it out. There was none so blynde in that assembly, but he knewe ryght well howe muche the helth of manne ought to be regarded, before the helth and preseruaciō of a shepe. Truly he killeth, who so maye saue that thyng whiche he suffereth to peryshe.

Wherfore after the Lorde had loked for an answere and perceyued howe all the Phariseis lyke confederates, not because they were ignoraunte of the trueth, but of an ostinate malice helde theyr peace: he loked rounde about, and behelde them, shewyng outwardly with his countenaunce howe wrothe and sorye he was, for theyr vncurable wickednes, who when they toke vpon thē to be gydes of the blynde, had them selues heartes so blynded with worldely lustes, that they willyngly refused to see the moste radiāt, and cleare light of veritie. For there is no blyndnes more vncurable then when a manne is bothe wittingly, and willingly blynde. They sawe that the dum beast myght lawfully be drawen out of the hole, lest it shoulde peryshe, without anye violacion or breache of the sabboth, and woulde in no wyse see, that it was lyke lawfull to prouyde for mannes helth vpon the same daye. Therfore, the most gracious Lorde to teache vs that we ought not to withdrawe our selfes from helping of our neyghboure, for the vncurable frowardnes of the euill (the Phariseis contemned) turned him to the manne with the withered hande, and in the audience of the people, who were desirous to see the ende of this matter, sayd vnto him: Stretche out thy hande. That voyce was scarcely heard: But he stretched it out sodaynly chaunged, and seruing him aswell to do euery thing withall, as the other whiche was neuer lame. Whome would not these reasones haue conuerted, and brought from his errour? whom would not so euident a myracle haue moued to glorify God? But the Phariseis infected with the leuen of enuye, were therby prouoked to imagyne more mischiefe.

Certes, these are those same corrupt, and alwayes vnryght iudgementes of the Phariseis. They passe more vpon a dumme beaste, then vpon a manne: more vpon the apparell, then the body: more vpon meate, then lyfe: more vpon the bodye, then the soule: more vpon worldly thinges, then heauenly thinges: more vpon the fleshe, then the spirite: more vpon menne then God: So

 true

true is it that there is no greater mischiefe in the worlde, then is peruerse and aukewarde holines. Among men it is counted to cum of a wonderfull vertue, with worde onely to restore a mans lame hande, and make it whoile agayne. But it is a much greater vertue, and benefite, to restore the dead, and lame powers of the soule. What a pitifull lame hande hath he? how dead? how voyde of all pitie and compassion? who when he seeth his neyghbour in necessitie, doeth not geue him his almes? when he seeth him erre and stray out of the right waye, doeth not teache and refourme him? when he seeth him oppressed with iniuries, doeth not helpe him? when he seeth him ydle, doeth not styre hym to good workes?

Suche handes had the Phariseis, who woulde rather enuy the Lord, then be restored by him, vnto the helth of theyr soules. Such feble, and weake persones hath the Synagoge. But the churche of Christ receyueth neither deafe, dumme, blynde, feble, halte, nor lame. Whoso is diseased, and vexed with any euils, let him cum into the syght of Jesu, and he shalbe cured. He will inspire vs with his holy spirite, and that whiche was before lame and without life, shall then be made quicke, and alyue agayne. They that with true faythe wholy committe themselues vnto the Lorde, do returne home cured of theyr diseases. Contrariwyse, suche as trust to theyr owne righteousnesse, are made wurse by other mennes benefites and good deedes. They that are puffed vp with a Pharisaicall spirite, wylleth well to none, but to themselues. Agayne suche as haue receyued the spirite of Jesu, goe about nothing els but to dooe good to all men.

The texte. ¶ And the Phariseis departed, and strayghtwaye gathered a counsell (with them that belonged to Herode) agaynst him, that they myght destroye hym. But Jesus auoyded with his disciples to the sea. And a great multitude folowed him from Galile, and from Jewry and from Hierusalem, and Idumea, & from beyond Jordane, and they that dwelled about Tyre and Sydon, a great multitude of menne, whiche (when they had hearde what thinges he dyd) came vnto him.

For assone as the Phariseis were departed out of the temple, albeit in the presence of the people, they durst not speake one worde againste Jesu, yet nowe after they had sent for suche as belonged to Herode, to the intente theyr conspiracy should be the stronger (for none knewe better the feate howe to worke mischiefe then the Herodians) they all layed theyr heades together, and secretly debated the matter betwene themselues, howe they myght destroye Jesus, whom as they sawe ferre to excell them in myghtie dedes, so they perceyued that it was not possible for them to disproue him with wordes. The Phariseis, and suche as were of Herodes retinue, were not louers and frendes together, and yet for to destroy the author of helth, they agreed all in one. O mischeuous concorde. O blyndnes, muche in deede to be lamented. What shall the priuey traynes of worldly deceite preuayle againste him, vnto whome nothyng is vnknowen? The Lorde teaching vs by his ensample, that we ought many tymes to geue place for a season to the vncurable obstinacye of the euill, leste through farther prouocacion they becum more mischieuous, conueyed hymselfe thence, and wente asyde agayne vnto the sea. The goyng asyde of Jesu, is no hinderaunce to the ghospell, but an encreasyng, and furtheraunce of the same. For yf so be that the Phariseis had not driuen him awaye, he

would

woulde not haue cum to the multitude of the gentiles. Therfore after that Jesus had forsaken the enuious and narrowe sinagoge, & was gone vnto the sea, there came vnto him out of euery quarter a great numbre of people, not onely out of Galile but also out of Jewry, yea and from Jerusalē selfe, from Idumea, and all the countreys lying beyond Jordane, and moreouer from suche places as bordered on the cities of Tyre and Sydon. For here was made a foreshewe of the churche, that shoulde be gathered together of the Gentiles, because the sinagoge did through her vnbeliefe, repell ye Gospel. Out of all these places there came a great multitude of people, whiche moued by the brutte that was spred abrode of the maruellouse doctrine, & mighty dedes of Jesu, drewe thē selues together, & assembled at the sea side. The lorde, who is bothe bounteous, and riche towardes all men, secluded no man, neyther from his doctrine, nor frō receiuing the benefite of healthe. The people wer so eagre and hasty, by reason of the great desire they had to be cured of theyr sickenesses: that one of them thruste another out of place, & by force preased in where Jesus was, to the intente they might at the leaste wayes but touch him, because that by the onely touching of his garmente, diseases wer also cured and put away. There was no difference neyther betwene disease, nor person, with this mightie and liberall phisician.
For whosoeuer they were that were troubled with any maner of euils, or infirmities, the same were furthwith deliuered therof, yf it chaūced thē to go to Jesu. And the selfsame thing we se spiritually done, euen in these daies. How many be there out of all the nacions of the whole worlde, & what detestable vices are they subdued vnto, whiche flye vnto him for succour, & by touche of faythe are healed? Furthermore the vncleane spirites after they had sene Jesus, coulde not abide his puissaunt vertue, but fel downe at his knees & cried out, saying: Thou art euen that selfsame sonne of God, which was promised to cum. Jesus, who in no wise woulde suffre the wicked spirites to disclose him, straightly commaunded them to kepe silence, & in no case to discry him before the time were cum. His will was to be knowen vnto the world, by humble and poore persons, vnto whom he said: He that heareth you, heareth me. He willeth vs to geue no credence at all to wicked spirites, no not so much as then, whē they speake the trueth. For this busines was not done at al auentures, but God by his high wisedom, ordered euery thing with certaine degrees, & procedinges, for our saluacion.

¶ And Jesus commaunded his disciples that a ship should wayte on him, because of the people, lest they should throng him. For he had healed manye: in so muche that they preased vpon him for to touche him, as manye as had plages: And whan the vncleane spirites sawe him, they fel downe before him, and cryed, saying: thou arte the sonne of God. And he straghtly charged them that they shoulde not make him knowen. The texte.

Wherfore when Jesus was thrust with the prease of people, anon he commaunded his disciples to prepare him a ship, because he woulde not be disquieted with the disordred, & clamorous multitude, which rather desired bodely health, then the health of theyr soules, and thronged him rather then touched him. Suche as confessing theyr disease, go to Jesu with a sincere fayth, do touche him, and are made whole. Againe they whiche troubled as yet with worldly lustes and desires, cum rushing in with noyse & hurly burly, do greue and greatlye disquiete him: Therfore the disciples who were

 wonte

wonte to be familiarly conuersaunt with the Lorde, prepared him a ship of a more pure congregacion. Jesus is better pleased with a fewe cleane, and quiet persones, then with a great many that are troublesome and vnquiet. But yet he so gat him away, that he neuertheles taught the multitude out of the ship. When thou seest Jesus teaching oute of the shippe, vnderstand hereby a bishop, preaching to a multitude of all sortes, whiche contayneth christian nouices, & such as haue not as yet the spirite cast out by baptisme, both of the Jewes and Gentiles. Happy and blessed are they that do spiritually touch Christ. None toucheth him so, but those whome he first toucheth. For whomsoeuer he toucheth, the same are healed of all theyr sinnes: and nowe being of vnquiet persons, made quiet, they shall be receyued into the ship of the Churche, there to haue the continuall fruicion of his companie, and alwayes to sit at his table. The shippe wherin Jesus preacheth, is very narrow and roumles to vncleane and sinfull persons, and contrarily moste wide and large, vnto suche as are in cleane life, and purged of theyr sinnes. The Lord refused the publicacio of deuils, and auoyded the sinfull and vnquiet multitude of people. And yet these thinges euidently shewed that the kingdome of God was cum, into the which both worthy persons and vnworthy, went about violetly to enter. Therfore he prepared himself certayne capitaynes, whiche shoulde ayde him in claymyng this heauenly kingdome: so many in numbre, as should be sufficient to teach so many nacions, as anon after shoulde come full and whole oute of all partes of the world, to professe the Philosophie and doctrine of the gospell: So haue the princes of this worlde ben wont to chose them certayne head rulers & capitaynes, to clayme, wynne, enlarge, gouerne & defend theyr empyres & kingdomes by. It is requisite that the sayde rulers be ryghte trusty, wyse, politique, and diligent, and in especiall that they knowe the king theyr masters will and pleasure.

The texte. ¶ And he wente vp into a mountayne, and called vnto him whome he woulde, and they cam vnto him. And he ordayned the twelue, that they should be with him, & that he might send them furthe to preache, and that they might haue power to heale sickenesses, and to cast out deuils. And he gaue vnto Symon to name Peter. And he called James the sone of zebede, and John James his brother, & gaue them to name Boanarges, whiche is to saye: the sonnes of thunder. And Andrewe, and Philip, and Barthelmewe, and Mathewe, and Thomas, and James the sonne of Alphe, and Thaddeus, and Simon of Canaan, and Judas Iscarioth whiche also betrayed him.

Therfore Jesus (who had oftimes before, because to allure manye vnto his doctrine, humbled himselfe, euen to the basenes of the common people, shewing therby that the teachers of the gospel ought to do the like) Jesus, I say, now calling furth to the highnes of euangelike perfeccio, wente vp into a mountayne, & called vnto him, not euery rascal of the multitude, but such as it pleased him, and those that he had specially chosen and sorted out before for this office and ministery. For he called not men of greate substaunce, head rulers & great estates, not priestes, Phariseis, or Scribes: but poore me, vnlearned persons, & suche as were of low degree. For these were mete to folowe him, & to go vp to the mountayne, from whence whatsoeuer this presente worlde hathe in it worthy admiracion, is contemned: from whence as oute of a nighe place, the voyce of the father of heauen, is heard

heard: & to be short, from whence the glory of immortalitie, & euerlasting life is beholden. They that were called, obeyed, & came to Jesus being on high. No man can mounte vp to this hill, except Jesus call him. For him selfe is the mountayne, vnto whome no man cummeth vnles he drawe him. This that king of kinges, and Lord of rulers, did chose out twelue head officers and deputies, the whiche as loyall and faythfull garders of his personage shoulde neuer depart from his person, to the intent, that whan the affayres of the gospell so required, he might sende them out as legates for the body, to preache such thinges, as they had learned of him theyr king, and publish abrode theyr princes commaundement throughout the whole world. Now for as muche as they were vyle fishers, vnlearned persons, poore men, and suche as in outwarde appearaunce, shewed no poynte of kinglines, notwithstanding they promised the kingdome of God, our sauiour lest theyr auctoritie should haue ben nothing regarded, gaue them a power, that no princes of this world can geue theyr ambassadoures, the which power was, that they shoulde in the name of Jesu, heale all maner of diseases, and also put to flight vncleane spirites. The first of these legates or messingers was Symon, whose name he chaunged, & called him Cephas, the whiche worde implieth as much as this latine name Petrus, that is to say a rocke or a stone, to the intent that we should learne by the name selfe, how the chiefe groundwarke and foundacion of the doctrine of the gospel, is an vnmouable stedfastnes of fayth. The second was James the sonne of zebede, with his brother John. To these he gaue also newe names, and they bothe were called Boanarges, which is as much to saye in the Sirian tongue, as the sonnes of thundre: so that theyr name was a very prophecye to declare that they should in time to cum, send out of that euangelike hill into all the world, the thunder of the preaching of the gospell, which shoulde moue and styrre vp all mens mindes to the desyre of heauenlye thinges. For like as thunder soundeth from an high: so the preacher of the gospel soundeth, & preacheth nothing that is low and carnall, but all that he speaketh, is high & heauenly. Be you penitent, the kingdome of heauen is at hande. This saying is a thunder clap. For assone as this word is spoken, euery man feareth the daunger of lightninge: but there folowethe a shower, and that is: Beleue ye the gospel, and you shalbe safe. The fourth legate and messinger was Andrew, brother vnto Peter, the fifth Philip, the sixte Barthelmewe, the seuenthe Mathew, the eyght Thomas surnamed Didimus, the ninth James the sonne of Alphe, the tenth Thaddeus, the eleuenth Symon of Canaan, the twelfth Judas Iscarioth, the which betrayed the Lord. By these few basely borne, vnlearned, and weake persons, it pleased the Lorde to renewe the whole worlde, leaste that mannes wisedome or power, shoulde chalenge any prayse in this heauenly busines.

And he gaue vnto Symon to name Peter. &c.

¶ And they cam into the house, and the people assembled thither agayne, so that they had no leasure, so muche as to eate bread: and when they that belonged vnto him heard of it, they went out to laye handes vpon him, for they sayde: he is mad. And the Scribes which came downe from Jerusalem sayed: he hath Beelzebub, and by the chiefe deuil casteth he out deuils, and he called them vnto him, and sayd vnto them in parables.

The texte.

These thinges thus doen in the mountayne, to monishe vs that in chosing the ministres of the gospel we ought in no wise to be moued & led with low and priuate affeccions, Jesus came downe with his elect head officers

and

and they all together came into a house, as nowe the familiar frendes, and of housholde with God. This exaumple was shewed to teache vs howe the teachers of Gods word should not grutche to descend from their highnes or perfection, and abase them selues euen to the lownes of the weake, therby to winne very many to theyr Lord. Let vs also folow Jesus into the house, for this intent, that we may perfectly know what they ought to hope after, and whereunto to prepare theyr mindes, who take vpon them sincerly to preach the heauenly gospel. The multitude went not vp to the mountayne. For that thing pertayneth to them only, whom the lord hath chosen out for that purpose. But assone as Christ and his disciples wer cum downe lower, al the whole rablement of people resorted vnto him again, so importunately crying and calling vpon him, partly for to heare his doctrine, and partly to be deliuered of theyr diseases, that the Apostles had no leasure so muche as to eate theyr meate. There can be no plesaunter sighte vnto the teachers of the gospell, then when the people being desyrous to learne, do disquiet the priestes, then when a great multitude of christen nouices sitteth round about the church doore, then when there is not roume ynough in the Churches to receyue al maner of folkes, that resorteth vnto the bishopes sermon. After that all these dedes were through the great bruite therof, brought to his kinsefolkes and cosens eares, who knew right well thinfirmitie of his fleshe, wheras for grossenesse of vnderstanding they could not suppose any thing of his godly might and power: after, I say, they heard tell how he wandred vp and downe with a sort of rascal slouens, and vile felowes folowing him at the heles, and heard say also howe he caused much people to folowe him, taughte newe learninges, and suche as had not bene hearde before, put away diseases, and caste out deuils, they ascribed all to fury and madnesse: because being offended with the weakenesse of his body they could in no wise referre these thinges vnto his godly power. They knew his father and mother, they knew his house, and all his family: they knewe that in all other thinges he differed nothing from other, and perceyued also howe all that was reported of him, farre exceded the compasse of mannes power. Wherfore for asmuch as they wer his kinsfolkes, they thought it according to mannes lawe, to be theyr parte and duetie to binde him with cheynes as one distraughte of his wittes and possessed with sum euil spirite. For they sayde: he is becum furious or madde. Truely they whiche contemning all erthly thinges, yea and life it selfe, embrace with all theyr hartes the heuenly Philosophie and doctrine, do appeare to be beside thēselues to those persons, vnto whome nothing sauoureth but that whiche is earthly, and transitory. He that spendeth his liuelode to helpe the poore at theyr nede, semeth mad vnto him who hath reposed the ayde of this presente life in worldlye riches. He that willingly for the gospells sake vpon hope to be rewarded with euerlasting blissfulnesse, bringeth himselfe to banishmente, pouertie, emprisonment, tormentes, and death, is starke mad in his opinion, who beleueth not that there is a more blissfull life after this presente life, ordayned for those which are good liuers & vertuous persons. He that setteth naught by honours geuen of princes, and the people, to thend he may purchase himselfe glory with god in heauen, semeth out of his witte vnto such as be mad in very dede, whiles that by bribes gyuing, by craft and deceyte, by hoke or by croke, by right or by wrōg, they desire lordship, soueraigne rule, and dignites

And ye people assembled together agayne, &c.

For they sayde: he is mad, &c.

nities: the whiche anon after, they muste nedes forgoe. And the Lorde suffered his kinsfolke to haue this wicked opinion of him, leaste that his disciples should be offended if it chaunced them at any time afterward to heare like wordes of theirs. Howbeit the wickednes of the Phariseis was more manifest, who were themselues witnesses of these so great miracles that he wroughte. For his kinsefolkes erred rather of a certayne grossenesse of understanding, naturally giuen vnto the common sorte, then of any obstinate malice, and wickednesse. But the Phariseis which cam frō Jerusalem (who because of the knowleage they had in the prophetes, oughte to haue knowen by such dedes and miracles as they saw him worke, that the thing was already cum and present, whiche was promised of the same prophetes: and also for the soueraigntie of theyr religion, by reason wherof they highlye estemed themselues ought to haue honoured goddes power, whiche all mē proued helping and holsome) the phariseis, I say, blasphemously spake against Jesus, saying: These dedes that he doeth, be farre aboue mannes power: howbeit he doth them not by the vertue and power of god, but hath sum mightie and notable diuell, by whose ayde he worketh the same. For he hath vndoubtedlye the spirite of Belzebub, the maister diuell of all, and through his helpe, putteth other diuels to flight whiche are not so strong & mightie. This shamelesse and blind blasphemy because it was not onely spoken againste Jesus (whome they reckened to be nothing els but a man) but against god himselfe, whose glory they enuying at, ascribed the miracles that were wrought by his diuine power, vnto the vncleane spirite the diuel, the Lord earnestly reproueth: and vseth also certayne parables, to thintent that all men shoulde clearly perceyue the mattier.

¶ How can Sathan driue out Sathan? And if a Realme be deuyded against it self, that Realme can not endure. And yf a house be deuided against it selfe, that house cannot continue. And yf Sathan make insurreccion against himselfe, and be deuided, he cannot continue, but hath an ende. No man can enter into a strong mannes house and take away his goodes, except he firste binde the strong man and then spoyle his house. Verely I saye vnto you, all sinnes shalbe forgeuen vnto mens children, and blasphemies, wherwith soeuer they haue blasphemed: But he that speaketh blasphemy againste the holy goste, hathe neuer forgeuenesse, but is in daunger of eternall damnacion. For they sayd he hath an vncleane spirite. The texte.

Sith that the whole kingdome of diuels, saith he, is against the kingdome of god, how maye it then be that Sathan casteth out Sathan? except peraduenture the fiendes make battayle, & go together by the eares among themselues: as though it were like to be true, ỷ they whiche serue one prince in his warres, do violently put one another out of his holde or fortresse. If that among mortall men, that Realme which is deuided through sedicion and inward discorde very shortly cummeth to ruine, because like as vnitie and concorde is the chiefe keper and patronesse of a Realme, euē so discorde bringeth anye thing to destruccion be it neuer so strong, and well fortified: How then shall the kingdome of Beelzebub endure, yf one diuel cast out an other? What speake I of a Realme? Wheras sedicion raygneth, there euery thing is so vnstable, that not so muche as a priuate house can long prosper & continewe, yf thinhabitauntes therof be at square, & one of them hate an other. Wherfore if I cast oute diuels by the helpe of Beelzebub (as you falsly report, and laye vnto my charge) then is it a sure profe that his kingdome shall shortely cum to ruyne and desolacion: And the kingdome of deuils

And if a realme be deuided agaīst it self. &c.

And yf Sathā make īsurrection agaīst Sathan. &c.

uilles once destroyed, what than remayneth but that it becumme goddes kingdome? But yf I (which thing is moost true) doe chase awaye deuilles, enemies to God, and mankinde, by goddes vertue and power, then is it euident that the kingdome of God is presente, whose power the findes are compelled maugry of theyr heades, to geue place vnto. For they geue not place willingly, or because they haue couenaunted so to do. There can be no leage or couenaunt betwene god and the deuils. They warre continually together, & can in no wyse be reconciled, as it fareth when there chaunceth battayle betwixt two very douty, and couragious Capitaynes, whiche be mortall enemies, & at vtter defiance one with another. Neyther of them suffereth himselfe to be taken of the other, vnlesse it be by strength, and whē he is ouerthrowen in batayle. For what couragious and bolde Capitayne will suffer his enemy to enter forcible into his house, being righte strong, & well fortified, vnlesse his sayde enemy win the same by violent assault, and then caste him, now ouercum and vanquished, into prison. By this meanes shall he rifle his house, and carye awaye with him the spoyle and praye. If ye see the deuils crye out, and make a greate noyse when they are caste out and expelled, yf you see also many forsake theyr sinnes wherewith they serued the deuill, and cum to the fredome of innocencye, and good liuing, why do you then take all the glory from God the conquerour, and geue it vnto Beelzebub who is conquered and ouercome? Doeth Beelzebub the enemye of mankinde chaunge his olde condicions, and now prouyde for the health and preseruacion of manne? is not this a manifeste blasphemye agaynste God? Be you righte well assured of this: there is no kinde of blasphemye, but it may be pardoned of God, because that in all other blasphemies eyther ignoraunce or els the weakenesse and frayltie of mans nature, leaueth a place for the obtayning of forgeuenesse. But he that blasphememouselye hath spoken against the holy gost, shall neuer obtayne pardon. That man speaketh blasphemy against the holy gost, who being hardened and obstinate through malice, ascribeth those workes vnto the spirite of Beelzebub, whiche he seeth playnlye cannot otherwyse be done, then by the spirite of God. Erroure and ignoraunce are pardonable. But howe is it possible that a purpensed malice againste the goodnesse of almightie God prouokyng vs to saluacion, shall get anye pardon at all? The weakenesse of mans bodie shall excuse suche blasphemy as is committed against the sonne of man. But to ascrybe goddes power (the whiche playnelye appeareth in those dedes, to the healthe and saluacion of mankinde,) vnto Belzebub the enemy of God, is a kinde of blasphemye, for the whiche no amendes or satisfaction can be made. These wordes spake Iesus vnto them, defending the fathers glorye, and nothyng in the meane whylle passyng vpon his owne. He meant that theyr offence myght be better excused & borne withall, whiche had an euill opinion of him, as his kynnesfolkes and cosens had, who sayed: He is becum furious, and prepared cheynes to bind him withal: then the wickednesse of the Phariseis, who of a certaine vncurable malyce ascribed those woorkes vnto the spirite of Beelzebub whiche they coulde in no wyse fynde faulte with, nor saye but they wer worthye to procede of God. They yet perceyued not the diuine nature ye was in Christ. For he would not as yet haue it vttered and knowen. Certes God hath oftimes by ver-

tue of his holy spirite, and the ministery of good liuers, wrought miracles, willing therfore to be glorified among men. Now yf any man not by reason of ignoraunce, but of very malice, do ascribe suche miracles vnto the spirite of Beelzebub, then is his peruerse and malicious naughtines past all hope of amendement. Wherfore they might haue bene excused yf they had sayde that Christe had bene nothing els but a man: or that he had bene no king, nor Messias. But in that they depraued and spake yll of his workes, they offẽded God and his holy spirite, in asmuch as the spirite of god can worke by whome soeuer it lusteth. Nowe when they sawe so manye miracles merueylously wrought, the people glorifye God, so manye holpen of theyr infirmities, so many deliuered of vncleane spirites, so many turne from vicious liuing, to a godly desire, to liue well and vertuously after the gospell, and that by the preaching of Christ: yet they obstinately sayde, he hath a deuill, and not the spirite of god.

For they sayed: he hath an vncleane spyrite.

The texte.

¶ There came also his mother, and his brethren, and stode without, and sent vnto him to call him out, and the people sate about him, and sayed vnto him: behold thy mother and thy brethren seke for the without. And he answered them saying: who is my mother and my brethren: and when he had loked rounde aboute on his disciples, whiche sate in compasse about him, he sayd: beholde my mother and my brethren. For whosoeuer dothe the will of God, the same is my brother, and my sister, and mother.

After the Lord Jesus had with these, and many other wordes defended the glory of the heauenly father against the wicked blasphemy of the Phariseis, and imbrayded the Jewes with theyr obstinate, and incorrigible vnbeliefe, which they perseuered in, notwithstãding that thorow faith alonly al sinnes are lewsed and forgeuen: in the meane time there befell occasiõ for him also to declare that in the high ministracion of the gospell, there ought no regarde at all to be had to humayne affeccions, the whiche in other matters to be muche moued by, is counted a thing prayse worthye, and right commendable. For there came vnto him his kinsfolkes in companye with his mother, who because there was no way for them to en[illegible]re in for prease of people, stoode without: and theyr voyce passing from man to man, came vnto them that sate aboute Jesus, who shewed him howe his mother and brethren were cum, and desired to speake with him. There were sum, euen among his nere kinsemen, which had an euill opinion of him, yea and many of them supposed he had bene out of his witte. Yet they thought by reason of kinred, they might lawfully at any time when they woulde, call him oute to speake with them. The Lord, to teache vs that the businesse of the gospell, which was done by the spirite of the father for mans saluacion, and goddes glory, ought not to be left of for any affecciõs humayne, aunswered as though he had been angrye, and in a great fume, saying: who is my mother, and who are my brethren, and kinsfolkes: In this businesse whiche I haue now in hande, I knoweledge no fleshlye kynred. The gospell hath a spiritual kinred of it owne, the which ioyneth together mens mindes with streyghter bondes then doth the other theyr bodies. And when he had loked round about on his disciples, who sate in compasse next him, as he was teaching, he sayde: Behold these are my brethren, & my mother. As the gospell maketh a new birth, so doth it also a new kinred. For whoso beleueth þe gospel, & therein obeyeth the wil of my heauenly father, although he be not onely fardest frõ me, as touching kinred of stocke or familie, but also þe strãgest

Who is my mother & my brother &c.

aly-

alyaunte that is, to all oure nacion, the same is my brother, the same is my sister, the same is my mother. For this kinred is not estemed after the degrees of bloud, but by degrees of ye spirit. I acknowledge none to be of my kinred, except he be borne afresh of the heauenly father through fayth, and then as a very naturall sonne, doe obeye his father when he calleth him to euerlasting thinges. As euery man will in moste perfecte wise perfourme this, so shall I take him for my nerest kinseman.

The.iiii. Chapiter.

The texte. ¶ And he began againe to teache by the sea side. And there gathered together vnto him, muche people: so greatly, that he entred into a ship, and sate in the sea, and all the people was by the sea side, on the shore.

Therfore Jesus forsoke the house which bare the figure of the Sinagoge, wherin he was blasphemed of the Phariseis, & interrupted throughe thimportunacie of his kinsfolkes: and eftsones went vnto the water, as one that desired the large roume of the Gētiles. He is ofte times expelled of ye Jewes: he maketh oftetimes a foresigne yt the gospel shalbe translated from the Jewes vnto the Gentiles. For as long as he was in the house, that is to saye, in Jewry, very few did sticke vnto him, none but those onely whome he calleth his brethren, his sisters and his mothers.

Many muttered againste him, many rayled vpon him, very many lay in wayte for him, & his nerest kinsfolkes of all interrupted him in his teaching. Jesus loueth no such houses. He loueth a multitude, not yt standeth in theyr owne concepte, as the Phariseis did, not that vseth to backebite, and make yll report of theyr neyghbour, as did his kinsfolkes (who being grosse of capacitie through fleshly wisedom, interpreted his heauenly wisedom to be nothing els but fury and madnes) not that moued by worldly affeccions doe cause a man to leaue of any godly enterprise or businesse as his mother, and kinsfolkes did. He loueth a multitude which is desirous to heare ye gospel, and word of God, & wholy hangeth vpon the beliefe therof. Wherfore whē the lord Jesu was cum vnto the sea, and there taught as he did before, thither assembled again a great numbre of people, insomuch that he was constrayned through the noyse & hurly burly they made, thrusting one another out of place, to take a boate: out of the which, as it had bene out of a pulpet he taught them sitting thicke together on the shore, as if it had bene in a round stage or place ordeyned for mē to behold sightes & shewes in. Learne here thou that art a preacher & teacher of the gospell, what is meant by this figure. Auoyde thou so the rablement of clamorous, & vnquiet people, that yet thou cease not to do thy duetie in preaching & teaching of goddes word. When there is any ieopardy least thou be thrust downe, and ouerwhelmed with ye trouble of worldly businesse so that thou cāst not now teache, get the into ye ship of the gospell, whiche knoweth no maner of earthly ruffling, & out of that pulpit, thou shalte quietely teache ye weake, and rude multitude. Go not farre from ye shore: be nigh vnto the same, alwayes attēpering thy self asmuch as thou canst, vnto ye capacitie of the people. For they are not as

And there gathered together. &c.

yet able to folow the. Fyrst of all thou must attempre thy doctrine, accordinge as their rude and ignoraunt myndes can awaye withall, tyll suche tyme that they haue well profited therin. For whom dyd Jesus teache out of the boate, but a rude and an vnlearned multitude of all sortes of people.

¶ And he taught them many thinges by parables, and sayed vnto them in his doctrine: Herken to, beholde there went out a sower to sow. And it fortuned as he sowed, that sum fell by the waye syde, and the fowles of the ayer came and deuoured it vp. Sum fell on stony grounde, where it had not muche earth, and immediatly sprang vp because it had not depth of earth: but assone as the Sunne was vp, it caught heate, and because it had not rootyng, it withered awaye. And sum fell among thornes, and the thornes grewe vp, & choked it, and it gaue no fruite. And summe fell vpon good grounde, and did yeld fruite that sprang vp, and grewe, and brought forth, sum thyrtie folde, and sum sixtie folde, and sum an hundred folde. And he sayed vnto them: he that hath eares to heare, let him heare. The texte.

He put furth vnto them parables, that is to saye, similitudes of thinges moste knowen to all menne. For this is the playnest manour of teachyng and moste conuenable for the rude, insomuche that it appeareth at the fyrste syght to the wyse of this worlde, a childyshe thing, and to be laughed at.

But yet this manoure of teaching, pleased the euerlasting wisedome. The Philosophiers made all thinges darke vnto theyr hearers, with argumentes fourmed by great arte and subteltie. The Rhethoricians enforced mennes myndes, with a merueylous plentifulnesse of eloquent speache. The Pharisees gathered together certayne hyd misteries, farre excedyng the capacitie of the vulgar people. But the Lorde chose vnto hym this kynde of doctryne as playnest, and farre from all manour of playerlike ostentacion, to the intent that all the glorie gotten by renewing of the worlde through the ghospell shoulde wholy appertayne, and be ascribed to the might and power of God. Wherefore he moued them by many parables to receyue with sincere beliefe & cleane myndes, the doctryne of the ghospell: from whence the beginning of our saluacion proceedeth. And because it behoued to haue this thing fast setled and prynted in all theyr myndes, before he began to teache them, he commaunded them diligently to attende and heare what he would saye.

Harken (ꝙ he) yf anye haue eares to harken withall. It is a fable, and not a parable, except a man geue eare therunto. Neyther hath euerye manne eares to heare the parables of the ghospell, whiche are subtelly playne, wyselye folishe, and darkely manifest. For they hyde heauenly wisdome vnderneth a vyle and folyshe couerying. Neyther thought Jesus it sufficient yf they gaue diligent eare: he woulde also they shoulde beholde and see with theyr iyes those thynges that he purposed to saye. Blessed are they that haue both pourged eares, and cleare iyes, when Jesus speaketh. Beholde, sayeth he, there wente out into the fielde a certayne sower to sowe his sede, the whiche he had very pure, and good. And whiles that desirous of plentifull increase, he caste it euery where, it chaunced that sum of it fell by the hye waye syde, whiche ioyned vnto the fielde. And that sede, because it remayned still aboue grounde, by reason the way was harde and stere, the foules that thither came anon after piked vp, and deuoured. Agayne an other porcion therof, fell vpon a stonye grounde, whiche because there laye manye stones vnderneath, couered with a litle moulde or duste, sprang vp to tymely. For the warmenesse of the weather, brought it out of the grounde. And anon as the heate of the Sunne waxed once feruente, the corne that thus sprang vp before due season,

season, was hurte, and partched therwith. And because it coulde not for stones take rootyng but lacked rootes to drawe moysture out of the deapth of the earthe, therewith to nourishe, and defende it agaynste the heate of the sunne, it widdered awaye before it came to earing. Againe an other porcion of this sede fell vpon a grounde, the whiche in dede was ranke and fertyle, but yet ouergrowen with thornes, & briers. Nowe when these thornes were once growē very thicke in heigth and breadth, it came to passe that the yong corne, whiche sprang therof, was smothered before it appeared in sight, not for wāt of moysture, but for lacke of ayer. And for this cause neyther had the sowier any profit hereof at all. But yet for all this, the labour of the same sowier was not vtterly frustrate, and in vayne. For there was summe of the sede that light vpon a good grounde, and therof sprang grasse, the whiche grewe, and waxed vntill it came to it full ripenesse. And of this sede there was not one vnfruitfull grayne, notwithstanding that al yelded not like increase: For there were many eares whiche of one grayne, yelded thirtie, summe other thre skore, and a great sorte an hundred.

And sum fell among thornes.

¶ And when he was alone, they that were about him with the twelue, asked him of the parable, and he sayed vnto them: to you it is geuen to knowe the misteries of the kingdom of God. But vnto them that are without, all thinges happen by parables, that when they see, they may see, and not discerne, and when they heare, they maye heare, and not vnderstand, least at any time they should tourne, & theyr sinnes should be forgeuen them. And he sayd vnto thē: knowe ye not this parable? And how then will ye know all other parables?

The texte.

When the Lorde had spoken these wordes, then to the intent they should not be forgotten, but that euery man should searche out with himselfe the meaning of the parable, he sayed moreouer: He that hath eares to heare, let him heare: declaring vndoubtedly hereby, that they all heard not that thing whiche they heard. Nowe when not those twelue specially chosen disciples themselfes vnderstode well (by reason they were as yet raw and ignoraunt) what this similitude meant: yet durst they not openlye aske hym any question. But after they had once gotten him alone, then were they bolde to desire hym that he would vouchesafe to expounde them the misterie, and secrete meaning therof.

Then Jesus putting vs in remembraunce how all thinges are not to be disclosed to all persons, but that the doctryne of the ghospell ought to be dispensed according as tyme serueth, and the capacitie of the hearers can away with all, sayed vnto his disciples: The princes of this world make few priuie vnto theyr secretes, none but suche as are pyked felowes, & tryed persones, whome they maye safely make of theyr counsayle. If they haue any secrete thyng, that kepe they from the knowleage of the comminaltie. It is geuen vnto you (whome I sorted and piked out from among the commune people) to knowe the misterie or priuitie of the kingdome of heauen, because you are familiarlye conuersaunt with me. But vnto the commune sorte, and suche as are not familiar companions of my courte, whether I doe, or speke anye thyng, all is in parables. For they neyther haue meete eares, nor meete iyes.

To you is it geuen to knowe the misteries of &c.

But vnto them that are without, al thinges. &c

What they heare, they beleue not: what they see they depraue, and fynde faute with. And so is verified in them that the prophete sayed before shoulde cum to passe, that when they see best, yet see they not, and when they heare best, yet they heare not: because they vnderstand not. Truly he vnderstandeth not, who so beleueth not. Nowe sinnes are not released, but to suche as beleue that sinnes are freely released by vertue of the gospell. Therfore through theyr

vnbelefe,

vnbelefe, it cummeth to passe that they are not turned to God, because they tourne themselfes away from God, nor are deliuered from theyr sinnes, because they refuse the medicine wherewith all synnes are healed. By these wordes Jesus signified those persons, whome a litle before he vnderstoode by the grounde that for sundrye causes is barrayne and vnfruitfull. And to make his disciples more apt to receyue his doctrine, he chideth them a litle for theyr dulnesse. Doe you not yet, sayeth he, gesse what is mente by this parable, sith the sence therof is easie to be coniectured? And howe then will you boulte out the true meanyng of all the rest, since that I neyther speake, nor do any thyng that hath not in it a significacion of sum secrete matier? I will expounde vnto you this parable to the intente that you maye lykewyse accustome your selfes to searche out the secrete meanyng that lyeth hyd in other.

And he said vnto them: knowe ye not this? &c.

¶ The sower soweth the worde, and they wherof sum be rehersed to be by the way side, are those where the worde is sowen: and whē they heare, Sathan cummeth immediatly, and taketh awaye the worde that was sowen in theyr hartes: and likewise the other that receyue sede into the stony ground are they, which when they heare the worde, at once receyue it with gladnesse, yet haue no roote in themselues, and so endure but a tyme. Anon when trouble, and persecucion ariseth for the wordes sake, they falle immediatly. There be other also that receyue sede into thornes, and those are suche as heare the worde: & the cares of this world, and the disceiptfulnesse of riches, and the lustes of other thinges, enter in, and choke the worde: and it is made vnfruitefull. And other there be that haue receyued sede into a good ground, they are such that heare the worde, and receyue it, so that one corne doth bryng forth thirtie, sum sixtie, sum a hundreth.

The texte.

The fielde is the worlde, wherein are very many vnmete hearers of the doctrine of the ghospell. The sower is the sonne of man, who came downe frō heauen into earth. The sede is the woorde or doctryne of the ghospell, by the whiche the will of God is declared vnto the worlde. His will is this, that all men distrusting their owne strength, do trust with all their harte & mynde the promises of the ghospell: that is to saye, that through fayth all mens sinnes are forgeuen: if after the trueth once knowen they geue themselfes to the studie of true vertue, and godlinesse. Therfore by the sede whiche, as I saied, fell by the hie way side, they are vnderstand, & signified, who slightly, and as mē otherwise occupied, heare the ghospell, like as they woulde heare anye fable or phantasie of mans inuenciō. And among al, none heareth goddes worde with lesse profit, then they do. For anon as they haue heard it, cummeth Satan, and putteth other thoughtes, & imaginacions in their mindes, and by that meanes plucketh out the sede before it haue gotten roote, & be fastened therin, so ŷ they do not so muche as remembre what they haue hearde. Nowe the sede that is receiued into a stony ground, betokeneth those persones who gredely ynough heare the ghospel, & gladly deuoure the same perceyuing it to be both true, and holsum: but because they ley it not vp in their hartes by depe cogitacion, (for they are letted so to do by other affeccions, which wholy possessing theyr mindes, will in no wise geue place vnto ŷ worde of God) they continue not in that they feruently & couragiously began: neither do they bring forth any fruite of euangelike or christian godlinesse, but suche fruite alonely as lasteth but for a season: and all is, because they haue no rootes. And so cummeth it to passe, that in prosperitie they beleue the gospel, & as grasse newly sprong vp, cause men to haue a good opinion of theim, that they will proue well. But assone as anye aduersitie or persecucion for the profession of goddes worde doeth arise, and assaulte

And likewise the other ŷ receyue sede. &c.

assaulte them, by an by they offended therwith, do vtterly forsake their former purpose. The seede that fell vpon the thornie grounde, signifieth those that diligently heare, and beare in mynde the woordes of the ghospell: But the loue of deceitfull riches and the inordinate desires of other thinges whiche allure and tolle men vnto them, with a false apparaunce of vertue, do enter into their myndes, and there dayly (as their propertie is) encreasyng, at the length ouergrowe the seede, so that it can neuer spring vp, and cum to be corne. Finally the sede that light vpon a good ground, betokeneth those that geue good eare vnto the doctryne of the ghospell, and beleue all that they heare, and conuey it into the moste inwarde corners of theyr hartes, vntill that it spring vp, & bryng forth the worthie fruites of the ghospell, not euery where a lyke, but diuerselye, according to the diuersitie of the soyle, and disposicion of the heauenly spirite: so that this man bringeth forth fruite meanely, that man more plentifully, an other greatest aboundaunce therof: lyke as if one grayne bryng foorthe thirtie, an other three score, and the thirde an hundred. He that bringeth forth greate plentifulnesse of fruite hath cause to rendre thankes vnto God almightie: there is no cause why he should stande in his owne conceipt. He that bringeth forth meane store, hath no cause to repyne at him whiche is muche happier, and bringeth forth more aboundaunce then he. For God who is bounde and debtour to no man, doeth of his most bounteous liberalitie, geue euerye man his giftes, as it liketh him. What encrease soeuer cummeth, thesame is due vnto hym that firste sowed the grounde, and by whome what fruite soeuer is brought foorth, daylye encreaseth. My desire is to haue all the corne grounde of the whole worlde sowen when the tyme shall cum, with this sede: and that this doctryne, whiche I nowe secretely teache you a fewe persones, may thorough your diligēt ministerie be enlarged and spredde abrode, asmuch as may be, to ŷ intēt that you also may shew your selfes, like a good ground, yf you distribute th... you haue receyued of me, to as many as ye can possible. For there is no fruite wherewith God is better pleased. Ye must therfore bee well ware, that the sede sowen in your myndes, perysshe not through forgetfulnesse, or negligence. Ye ought diligently to laye it vp in memorie that it may spring vp in due season, and bring forth fruite moste plentifully.

There be other sorte also that. &c.

The texte. ¶ And he sayed vnto them: is the candell lighted to be put vnder a Busshell? or vnder the table? is it not lighted to be put on a candlesticke? for there is nothing so priuye that shall not be opened: neyther hath it been so secrete, but that it shall cum abrode. If any manne haue eares to heare let him heare. And he sayed vnto them: take hede what ye here. With what measure ye meate, with the same shall other men measure vnto you agayne. And vnto you that heare, shall more be geuen. For vnto him that hath, shall it bee geuen: and from him that hath not, shall be taken awaye, euen that whiche he hath.

And because this monicion should the depeliar be printed in theyr mindes, he added a parable. Thinke you not, sayed he, ŷ I will haue this thyng which I doe nowe secretely commit vnto you, alwayes kept secrete. Doth a manne light a candell because to hyde thesame when it is lighted, vnderneath a busshell, or vnder the table? or elles doth he rather light it to the intent it may bee set in a candelsticke, and geue light to all that be in the house? The ghospell is the sede, whiche is therfore committed vnto you, because it maye bryng forth fruite with great encrease. I haue light the candell in you that through your ministerie, it maye put awaye the darkenesse of the whole worlde. At this present I hyde many thinges from the multitude, because they are not as yet apt

For there is nothyng priuie. &c.

to receiue them: and though they were, the tyme is not yet cum. But assone as the tyme shall once cum, there is nothing so hid amongst vs, that then must not be discouered, nor any thing so secret, that then must not be openly preached to all men. For there must nothing feare you frō spreading abrode, or preachinge of the gospell: but all other thinges set apart, this thing onely must you go about bothe day and night. For wo be to that man, who hath not multiplied ÿ good sede betaken vnto him: who hath hidden the light that was geuen hym. Therfore if any of you haue eares to heare, let hym heare these wordes: and when he hath hearde them, let hym beare them well in memorie. Againe lest ÿ wordes that he spake, shoulde be forgoten, he said moreouer: Marke wel what thyng you heare, and take hede that you heare not in vaine. For you heare not vaine fables and phantasies of mens inuencion, but heauenly doctrine: whiche by your ministerie, must be spread abrode throughout all the whole worlde. Preache you trulye the doctrine whiche you haue receyued, and teach nothing that is disagreable therunto. It shall auayle you muche to heare these thinges, if you retayne them well in memorie, & diligently distribute to other what you heare of me. Again you heare thē to your great perill, yf you strikē either with feare humaine, or els delited with the commodities and pleasures of this present worlde, do suppresse and kepe in, that you haue receiued.

Be not ye niggish, and slouthful distributours of the doctrine that I giue you, but put it forth lauishly. For your liberalitie shall nothing diminishe, but rather encrease that, that you haue, and make it more. The treasure of gold and siluer is at the length wasted by liberalitie: but the more liberally you distribute this heauenly tresure, the greater shall the heape thereof be. Neither foloweth it that like as he is the poorer that giueth away his goodes vnto the neadie, so in like manour is he the wurse learned whiche distributeth the doctrine of the gospell to as manye as he can possible: but as he ÿ carrieth light before manye, hath not therfore any whit the lesse light him selfe: euen so he that by preachinge the doctrine of the gospell, openeth a waye for all menne to cum to the knowleage of the truthe, doeth not onely not loose ÿ light which he alreadye hath, but also hath a greate deale more gyuen him, to thentent he maye profite, and doe good vnto moo. The treasure that you haue, is none of youres, but his who gaue it you to distribute. And if you distribute it to other with large measure, he that gaue you the stocke and principal parte, will also with like measure, geue you encrease therof. God loueth to haue his giftes prodigallye layed out: and here cleane contrarie to the manoure of worldlye riches, he waxeth richest, whoso is lauishest in laying out.

And vnto you ÿ haue shall more be geue. &c.

For suche is the beneficiall goodnesse of God, that he whiche gaue vs muche before, doeth in moste ample wise augmente his giftes, because he right well perceiueth that whatsoeuer was geuen, the same is distributed and bestowed to the great vtilitie of manye. Therfore let hym whiche hath the gifte, bountuouslye distribute it, to thentent that he may haue aboundaunce. No manne doeth well to geue goodes to hym that aboundeth with riches: but suche as be liberall in very dede, are wonte to geue vnto the poore, and neadie. Here it is cleane contrarye. For vnto hym that hathe, and hathe not that thyng whyche he hath to his owne vse and commoditie alone, but liberallye departeth therewith to other, to hym, I saye, as to a trustie distributour, shall more be gyuen: because he maye abounde, and haue muche plentye. He that

For vnto hym ÿ hath &c.

hath not (suche a one is he that hydeth his treasure, and kepeth it to him selfe) the same shall not alonely be neuer a whit the richer therfore, but also that thing whiche he thought he had for his owne vse, and no mans els, shall be quite taken from him. Neither let this make you euer the slacker or worse wylling to distribute the gyftes of faythe, yf the people be vnkynde, and not aunswerable to your diligent endeuour. Your wages shall be safe for you with God, who the more that euery one of you hath trauayled in settyng foorth the ghospell, the more bounteously will he rewarde hym, in the worlde to cumme. Albeit neither shall you in the meane tyme be vtterly defeated of your rewarde, whiche are daylye more and more enriched with the riches of the ghospell.

The texte. ¶ And he sayde: so is the kyngdome of God, euen as yf a man shoulde sowe sede in the grounde, and shoulde sleape, and rise vp night and daye, and the sede shoulde spring, and growe vp while he is not aware. For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that the full corne in the eare. But when the fruite is brought forth anone he thrusteth in the sickle, because the haruest is cumme.

Moreouer the Lorde added another parable, whereby he taught his disciples that they should care for nothing els, but onely go about with al that they might, to haue the gospell spred abrode and preached thorowe out all the whole worlde, tellyng them that haruest time shoulde once cum, whẽ it should please the Lorde. The kingdom of ẏ gospel, sayth he, is after this manour, as yf a manne shoulde sowe his sede, and caste it vppon the grounde in the daye tyme. Anon after that the sede is putte into the earth, he that sowed it, slepeth carelesse, and taketh his reste. And in the meane while that he is thus a slepe, the sede growweth neuerthelesse bothe nyghte and daye, with secrete encreasynges whithout mannes laboure, and nowe springeth the corne, and shoteth vp, hasting vndoubtedlye of the owne accorde, and by a certaine priuie operacion of nature, to bring forth fruite.

Certes nature hath her degrees, the whiche she alwayes after the seede be once sowen, kepeth of course without the husbandmannes laboure. For firste of all the seede, after it is putrified in the groũd, springeth vp into grasse. That is the firste hope of encrease. Then when the blade is shot vp, therunto growweth an eare, but suche a one as hathe as yet no corne in it. At the length the huskes of the eare are fylled full of wheat cornes. And these thinges are so secretly wrought by the procurement of nature, that a man can not perceiue when they growe, and yet sensiblye perceiue that they haue growen and encreased.

Therfore when the corne is ripe, he that sowed the sede, thrusteth in his sickell to reape that is cum vp, because he knoweth that haruest tyme is alreadye cum. By this darke parable, the Lord couertly taught his disciples the begynnyng, goyng forwarde, and consummacion or perfit ende of al ẏ whole gospell: of the whiche thre partes, himself woulde openlye perfourme bothe ẏ first, and the laste, with his visible bodie: and the other, that is to saye, the goyng forwarde, ordre with the inuisible grace of the holy ghoste. For that same prince sowed abrode the sede of the gospell, thorowe out all Iewry. Anon as he had so done, he slepte, firste dying, and then afterwarde risyng agayne into euerlasting quietnesse. And thus farre foorth springeth the sede of the gospell whiles he that firste sowed it, is as it were a slepe: & secretly encreaseth bothe daye and night, that is to saye, both in prosperitie, and in aduersitie, what occasion

casion so euer be ministred eyther on theyr behalfe that promote and aduaunce it, or els of suche as resiste the same.

For it can not be chosen but that sede must nedes cumme vp, whiche he sowed, whose will no man resisteth. Moreouer, where as there is nothing in this worlde vnknowen vnto hym, yet in that he suffreth the worlde to make businesse agaynst the ghospell, and his apostles to be persecuted, and slayne, he semeth vnto the faythlesse not to knowe what is here done, and to be in maner a slepe, whereas in very dede, he doeth euen now by the inuisible power of his holy spirite, more effectually worke all thinges in all. He will not in visible forme retourne into the worlde, vntyll the tyme that (the ghospell beyng firste so muche enlarged, and spread abrode, as he hath determined before, and onely he knoweth it shalbe) all men shall see hym cum agayne vnder the selfe same forme and lykenes, that he had when he ascended vp into heauen: to deuide the godly and good people from the wicked: and to laye vp the godly as good corn in the barne of euerlastyng quietnesse. We see howe small begynnynges the kyngdome of the gospell is sprong of, yf a manne esteme the thyng as it apperreth vnto the worlde. This was, as a manne would saye, the grasse that sprang of the sede of the gospell, whiche the Phariseis, Scribes, Priestes, Elders, Rulers, Princes, Kynges, and Philosophiers, dyd what they coulde to oppresse and kepe vnder, that it shoulde neuer cum vp. But whiles they stroue agaynst the streame, this sede began to be sowen in all partes of the worlde, and will not cease to growe before the worldes ende, vntill the corne be all ripe. Then the sickell of iudgement that cannot be auoyded, shall be thrust in, to the entent that when all are cut downe, it maye delyuer the cockel vnto the fyre, and safely lay vp the pure wheate.

This parable althoughe it do specially pertayne vnto Jesu, the auctour, promotour, and finisher of the kyngdome of the gospell: yet doth it also touche bothe his Apostles, and their successoures, whom he willeth wholy to bende themselues hereunto, that Goddes worde maye be sowen a brode, & preached as muche as maye be. For this sede tyme lasteth euen tyl the worldes ende: & they also as helpers of Jesu Christ, be sowiers, saue alonelye that they sowe not their owne sede, but suche as Christe deliuered vnto them. And because that sede is celestiall, it can in no wyse be ouerlayed or oppressed. The Phariseis also, and Philosophyers had sede of theyr owne, but those sedes could by no meanes (no not when the world fauoured them) growe and prosper, where as the seede of the heauenly doctrine, wareth euery daye more stronger then other, euen when the worlde with all the puissaunce and aydes that it hathe, assaulteth it. Therfore the Apostles do lyke wyse sowe after their fashion, and for ÿ purpose they are sente out, who by oft remouyng frõ place to place, go about nothing els, but to haue the gospell as muche dilated and spred abrode as is possyble to be. God geueth the encrease when they be a sleape. That foresayde sede hath in euery one, euen of the Christians, his grasse, his eare, and his haruest. In hym that is a Christian nouice, the corne is yet vnperfite, and lacketh his naturall shape. In them that be lately borne againe in Christe through baptisme, the sede is sprongen into grasse, whiche by the grenenes of innocencie, putteth euerye manne in ioyefull hope that it wyll proue well, and come to good. Nowe when they are growen vp hygher, by goyng forewarde in Christian vertue and godlynesse, then be they eared.

And when eche of them is rype after his manoure, then is he cutte downe with the sickle. This sickle is deathe, after whiche the wheate neyther waxeth more ne lesse: neyther is made worse, nor better. The barne signifieth the life celestiall.

The texte. ¶ And he sayde: wherunto shall we lyken the kyngdome of God? or with what comparison shall we compare it? It is lyke a grayne of mustarde seede, whiche when it is sowen in the earthe, is lesse than all seedes that be in the earth. When it is sowen, it groweth vp, and is greater than all hearbes. and beareth greater braunches, so that the fowles of the ayre maye make their nestes vnder the shadow of it. And with manye suche parables spake he the worde vnto them, after as they might heare it, but without parables spake he nothyng vnto thē. But when they were alone, he expounded all thinges to his disciples. And the same daye, when euen was cumme, he sayed vnto them: let vs passe ouer vnto the other side. And they left the people, and toke hym euen as he was in the shyp: And there were also with hym other shippes.

Furthermore, the Lorde Jesus shewed them by another parable, a figure of the successe and prosperous going forwarde of the Gospell, to the entente that they, who as then vnderstoode not his sayinges, should afterward knowe by the end and profe of the matter that these thynges were not doen at all aduentures, nor by worldlye policie, but by the prouidence of Goddes wysedome. And because he would make his hearers to take better hede vnto his wordes, he lettyng as thoughe he had stande in doubte vnto what thyng he myght beste compare the kyngdom of heauen, sayed: Unto what thing shal we saye that the kyngdom of heauen is lyke? or what comparison shall I vse, wherby I maye expresse the nature and vertue therof, vnto thē ŷ perceiue nothyng saue alonely what they see with theyr iyes? It is lyke (saith he) a graine, or corne of mustarde sede, which (when it is sowen) is lesse then all other sedes of hearbes that are sowen in the earthe: in so muche that yf a man marke the quantitie or forme therof, he loketh not that any great thyng shoulde cum of it. But as soone as the same is once sprong vp, and gotten out of the grounde, then draweth it to the nature of a tree, waxyng hard from the stēme or stalke, and spreadyng abrode his braunches beyonde the quantitie and measure of al other hearbes, in so muche that it geueth shadowe vnto the fowles, and also conuenient places for them to buylde and make their nestes in. With these and many other like parables, the Lorde Jesus shewed the rude and grosse people, a figure of the successe that the Gospell shoulde haue, attemperyng his wordes vnto their capacities. He spake nothyng vnto them at that tyme but in darke parables, because they were not as then receyueable of playne communicacion. For yf he had sayed, that he shoulde shortely haue bene slayne of the Jewes, but woulde anon after reliue, and spreade abrode his glorye throughoute all the worlde, so that he, who then seemed loweste, and mooste abiecte of all persons, shoulde be right well knowen to be the souerayne gouernour of the whole worlde, and that no manne, were he neuer so hyghe in dignitie, should fynde any quietnesse, or sure harborowe, vnlesse he fled for succour vnderneth his boughes or braunches: yf he had, I saye, spoken thus plainelye vnto them, not one of them all woulde haue abyden his wordes, nor geuen any credence therunto. And yet was it very expedient for them, as it were by a dreame, to remember these thynges: because afterwarde the thyng selfe shoulde teache them what was meante by the same parables. He shewed them in secrete communicacion, the secrete vnderstandyng of euerye parable that

It is lyke a graine of mustarde sede.

And with many suche parables. &c.

that he spake vnto them. Thus was that daye spente. When it was nowe almoost nyghte, he commaunded his disciples to rowe hym ouer to the other syde of the water.

But when they were alone. &c.

Bicause faythe towardes Christe, and by Christe to Godwarde, is the originall cause of the encrease of the gospell: the Lorde perceiuing that his disciples (who were as yet but rude, and weaklynges,) did geue no credence vnto his doctrine, attempted many wayes to bryng forth in them, and stabliche this fayth. Whensoeuer nyght, that is to saye, the storme of worldlye trouble, or aduersities cummeth vpon vs, then haue we chiefelye nede of a strong and stedfaste faith towardes Christe. Therfore the disciples obeyed his commaundemente, and so after the people, (who coulde not folowe hym) were sent awaye, they accompanyed with certaine other boates, beganne to rowe hym ouer to the farther syde, in the same shippe that he then taughte and preached in. The Apostles cary ouer Jesus, whensoeuer they go from place to place, to sette forth and preache the Ghospell. He knewe right well that against suche as so do, and be ministers of Goddes worde, there should in tyme to cum be muche sore businesse and trouble stirred vp, by them that loue better the vanities of this worlde, thē those thynges that appertayne to euerlasting saluacion.

And there arose a great storme of wynde, and the waues dashed into the shyp, so that it was now full, and he was in the sterne a slepe on a pillowe, and they awaked hym, and said vnto hym: master, carest thou not that we perishe? and he rose vp, and rebuked the wynde, and sayde vnto the sea: peace, be still: and the wind ceased, and there folowed a great calme. And he sayde vnto them: why are ye so fearefull? how happeneth it that ye haue no fayth? & they feared exceadyngly, and sayde one to another, who is this? For bothe wynde, and sea obey hym. The texte.

Wherfore to harten, and strengthen his disciples agaynst suche persecutours, and to teache them also, that no power, be it neuer so cruel and terrible, oughte to be feared of those that with full harte and mynde put theyr affiaūce in the lorde Jesu, he suffered them to be in daunger, euen to desperacion. For after they had sayled farre frō the shore, there sodainely arose a great storme of wyndes, whiche set the water in suche a rage, that the waues enforced by the violence of the tempeste, dashed into the shyppe, so that they were then in great daūger, least the shippe already filled with the great sourges of the sea, woulde haue sncken. In the meane whyle Jesus layed his heade vpon a pillowe, and slept in the shyp. This was no fayned slepe: he slepte in verye dede, beyng weryed with trauayle, and watchynges, as one that had a very naturall bodye of man, subiecte to all suche passions as oures are subiect vnto. But he was not ignoraunt what would betyde. He wyste well there would a tempest aryse. He knewe that the Apostles would be sore afrayed, and waken him out of his slepe. He could not more effectuallye teache them, that nothyng is to be drad of those that stedfastly beleue in him. The disciples therfore pinched hym as he slepte, and when they had awakened hym, sayde: Maister slepeste thou so soundely whyle we perishe? and thynkest thou that it maketh no matter to the, yf we be drouned? It was an argument of faythe, that when they were in daunger of deathe, they fled vnto Jesu for succour: But of an vnperfite faythe, for as muche as they beleued that they were not in sufficiente safegarde, as long as the Lord was a slepe. When Jesus was wakened, bicause

he woulde by dede declare that he was the Lord of all the elementes, he rebuked the wyndes, and commaunded them to cease. Then he saide vnto the sea: peace, be still. These two elementes whiche are obedient to no mortall man, knewe the voyce of theyr maker. And by and by the wynde alaied, the waues and sourges of the water left their ragyng, and fell downe, and there folowed a great calme. Then the Lorde tourned hym vnto his disciples, and rebuked them for their vnbelefe. Why (q he) are ye so afrayed? haue you not yet, after that you haue sene me worke so many miracles, confydence in me? Now whē the disciples, and the other that were with him in the shippe, saw this straūge wonder, how the sea beyng a dumme, and an vnruly element, and the wynde likewyse a violent element, forthwith as he had rebuked thē, ceased from further ragyng, and were still: perceiuyng that it was a thing passyng the state, and condicion of manne, sayde one of them to another. Who is this whose cōmaundementes not onely diseases, and the dyuels, but also the dumme elemētes obey vnto?

He that was ẏ sōne of man (as touchyng the naturall appetites of man) had not in this worlde where to rest his head. For euē dying on the crosse whē he hadde nothyng to laye his head on, he caste it downe, and so yelded vp the Ghoste: But here in the shyp he dyd not onely take his reste, but also layed a pilow vnderneth his head, and slepte theron: and anon a storme arose, because we should knowe what great daunger hangeth ouer the churche, so oft as Christ sleapeth in vs. He slepeth verily, when the shepheardes & pastours of Christes flocke delited with the cōmodities, and pleasures of this worlde, are in a sound slepe, so that yf a man pinche them, or crye vpon them neuer so much, yet can they not be wakened. Howe fast aslepe are those Byshops who beyng altogether geuen vnto sensualitie, dronken with an vnlefull desyre to rule and playe the lordes, and wholy set to heape vp money, neyther take any care for the flocke to them committed, nor haue anye remembraunce of theyr owne soule health, nor yet are moued any whit at al with the cōmon peryll, to awake out of their slepe, and thinke thus with themselues? What do I mad man that I am? The Lordes flocke is cōmitted vnto me to be fed: and shortely must I cum to ẏ iudgyng seate of ẏ euerlasting iudge, who shed his precious bloud for these shepe, whiche he put me in truste withall. What answere shall I than make hym? I should with ensample of good lyuyng haue caryed lighte before them to euerlastyng saluacion: and by my naughtye sinnefull lyfe, I haue bene their guide to hell, and dampnacion. I should haue fedde them with the doctrine of ẏ gospel, and dyd not fee de them a whit, but plucked of their woolle by the rootes: but spoyled them of that they hadde, but slewe them. In stede of a father, I behaued my selfe lyke a tiraunt, for a Byshop, I was a wolfe and a robber. And in the meane whyle the tempest disordereth al thynges, and maketh a great confusion. Iesus, who is the true heardman of the churches and congregacions, slepeth dissemblyng the matter, and sufferyng the storme to aryse: but he slepeth so, that he streight wayes awaketh at the crye, and calling of his. The shyppe that Christ (as pertainyng to the body) is caried in, is one: but she hath mo accompanying her. There is one catholike or vniuersall churche, and again there be many churches. Christe is lyke wyse in them all: And as many as do cleaue vnto the same heade, be one

congre-

congregacion. No shyp is drouned that foloweth Christe: Be they neuer so muche tossed with ŷ waues of the water, neuer so much in ieopardie of drownyng, yet haue they at the lengthe good ariuall, and cum safe vnto the hauen. But all this while, the tempeste and nyghte do plainly teache vs that we can haue no maner of ayde and succour of oure owne strengthe, and that all hope of saluacion is in Christ onely, if a man with full hart and minde put his trust in hym. The deuell causeth oftetymes suche tempestes priuately to aryse in euery mannes soule. For after that the nighte doth once darken our myndes with errours: after the light of faith doth faile, and the strength of theuangelike spirite, be (as ye would saye) a slepe, & laid to rest in vs: then do the windes of naughtye lustes arise, and greately disturbe the calme of the mynde. The soule selfe is nowe in great hasarde: there is no helpe, neyther in rowyng nor in sayles. There is no remedy, but it muste nedes perishe and go to wrecke, yf Christe be not wakened out of his slepe by feruent and importune prayers. If he heare not streight waies when he is called on, yet cease thou not, but pricke, and pinche hym tyll he be awake. By him onely the calme and quietnes of the minde, shall incontinent be restored.

¶ The. v. Chapter.

¶ And they came ouer to the other syde of the sea, into the countrey of the Gaderenites: and when he was cum out of the shyppe, immediately there mette hym out of the graues a man possessed of an vncleane spirite, whiche had his abidyng amõg ŷ graues, & no man coulde bynde hym: no not with chaines, because that when he was often bounde with fetters, and chaynes, he plucked the chaynes asunder, and brake the fetters in pieces, neyther coulde any man tame hym. And alwayes night and daye he was in the mountaynes, and in the graues, crying, and beating hymself with stones. But when he had spyed Jesus a far of, he ranne and worshypped hym, and cryed with aloude voyce, and sayd: what haue I to do with the Jesus thou sonne of the moste hyghest God? I require the in the name of God, that thou tourment me not. For he sayed vnto hym: come oute of the man thou foule spirite. And he asked hym, what is thy name? And he aunswered, and sayde vnto hym: my name is Legion, for we are many. And he prayed hym instauntlye that he would not send them awaye oute of the countrey. The texte.

As this tẽpest hath taughte vs that all trouble and businesse whatsoeuer the world woulde stirre vp agaynst the gospell, oughte by the ayde of Christe to be suffered with constãt courage of mynde: and that such trouble should at one tyme or another, be turned into greatest tranquillitie and quietnes: So folowed there incõtinent a fygure, wherby was signified ŷ there should be in summe partes of the world so vplandishe and cruell people, that they would at the fyrste brunte by reason of their naturall crueltie, refuse and abhorre the doctrine of the gospell: and yet should it cum to passe in processe of time, that they also shoulde waxe gentle or cyuill, and louingly receiue the swete yoke of the lord after they once knewe it. Wherfore assone as this storme was alayed, whiche fygured the storme of persecucion that princes should stirre vp ragyng against the gospell, Jesus, and suche as accompanyed hym, arriued on the other side of the water.

That countrey was called the countrey of the Gerasites of a famous town of Arabie, named Gerasa, ioynyng vnto mount Galaad, in the tribe of Manasse,

nasse, not farre fro the lake or sea of Tiberias. For nowe the Lorde Jesus maketh a foreshew of the brutishe, and cruell barbarousnesse of certain nacions, of whome it maye be doubted, whether they deserue to haue the name of men, or no: yet is there none so fierse and saluage crueltie that we ought to despaire of. Wherfore after that Jesus was cummen out of the shyppe, and entred into this countrey, by and by he sawe a sight, whiche playnly declared the maners, and naturall disposicion of that nacion. For when he was heard cummyng, there starte out a certaine felowe, vexed with a spirite of passing vncleannesse, and crueltie. This wretched creature woulde not come where as any resorte of people was, but liued in solitarye places, lurkyng, and hydyng hymselfe in dead mennes tumbes that were by the highe waye syde. Neyther was there any that assayed any more to bynde hym, because he had bene ofte tymes bounde before, and alwayes plucked the cheines asunder, and brake the fetters in pieces.

And when he was cum oute of the ship. &c.

Neyther was there any violence that could so reclaime hym but that he beyng in case not able to rule himselfe, would gad abrode at libertie, whithersoeuer the wicked fende enforced him to go. For this cause he was vnbound, and wandered vp and downe both night and daye among dead mens tumbes, and in wylde mountaynes, criyng and beatyng himself with stones. Now if anye reken this to be (as it is in verye dede) a miserable, and a terrible sight, lette him considre with hymselfe, howe muche more miserable a sighte in the iyes of almighty god, is he that hath nothyng els of a man, but the name onely: He, I say, that is marde and caste awaye through riotous liuing, woode vpon harlottes, mad vpon the dise, and beside himselfe by reason of dronkennes, a brauler, a robber or praye taker, a breaker of the peace, a violent felow, suche a one as can neyther be restrayned by Goddes law, ne mannes: neyther let, and brideled from his sensuall wilfulnes by any shame, reuerence, or feare: bold to doo what hym lyketh: who for small wages is hired to go to what warfare soeuer it be, to sley and murder suche as he knoweth not and neuer dyd him harme, to burne vilages and good townes, to rifle churches, and fynallye to destroye all that euer holy is, or not holy. Put hereunto periuries, blasphemyes, and inceste, with the whiche vices suche leude ruffians as are of this sorte, be well acquainted. Put hereto treasons and poysonynges, with the practise of arte Magike or Sorcerye, and then shalte thou euidently perceiue howe muche lesse was the furye of the man thus vexed with the deuill, then of this wretched and vnthriftie captife. But what? Ought we to despayre of suche a one? No truely, yf it maye chaunce him at any tyme to see Jesu. He is sene by faith. For when the same wretched felowe at the noyse that the straungers made, was com out of his denne, violently to assault them accordyng vnto his accustomed maner, anon as he had afarre of espyed Jesu, he drawen with an heauenly power, and sodaynly chaunged, ranne vnto hym, and wurshypped him. And straight wayes the fiende began to cry with a loude voyce by the mannes mouth, and saye: What hast thou to do with me Jesu the sonne of the highest God? I require thee by the name of God, that thou tourment me not. For Jesus voyce was vnto that deuill, a tourment, because he sayde: Thou foule spirite departe out of the man. So great was the malice of the deuill, that it was the greatest tourment to him that might be, if he now coulde no lenger be suffered to vexe and tourment the sely wretche. He felt Jesus

For he saied vnto him. &c.

his voyce effectuall, and almyghty, the whyche he was constrayned to obeye unto, whether he would or no.

Nowe I reporte me to you, whether there be not lyke affeccion of mynde in suche as be extremely malicious persons, who haue a great delyght to do other menne harme, yea, though it be to their owne displeasure. And yf they be restrayned from theyr wilfull desyre, so that they can not be suffered to doe what mischiefe they woulde, then are they sore vexed in mynde. Jesus demaunded of the foule spirite what was his name. The spirite made aunswere: my name is Legion, because we be many. Thou knowest (good reader) that this worde Legion, is a worde or terme of warre, whiche implyeth a foule rablement of ruffians confedered together, to destroye me. But no power of a multitude preuayleth agaynst the might of Jesus. He as easely putteth a Legion to flight, as one man. Then that capitayne deuill who spake for all the reste, greatly besought Jesus, whome he acknowledged to be his conquerour, that he would not cleane exile hym out of that countrey. O peruerse malice of the deuil. He desyreth not forgeuenes, nor any other benefite, whereby he maye be in better case. He counteth it a pleasure and benefite, if he maye be suffered there to continewe, wheras moste occasion is for hym to do harme: Euen as though a sorte of snaphaunses set all on mischiefe, enforced by a greater power of the prince, and commaunded to breake garison, or forsake theyr hold and fortresse, would make this peticion: We desyre no wages, but only that your grace wyll suffer us to raunge abrode in the countrey, and robbe and reaue at our owne peryll.

But there was there nigh unto the mountaynes, a great hearde of swyne feedyng, and al the deuilles besought hym, saying: sende us into the hearde of swine, that we maye entre in to them. And anon Jesu gaue them leaue, and the uncleane spirites went out, and entred in to the swyne. And the hearde was caryed headling into the sea. They were almoste two. M and were drowned in the sea. And the swynehear des fled, and tolde it in the citie, and in the fieldes. And they went out for to see what had happened and came to Jesus, and sawe him that was vexed with the fiend, and had the Legion, sit both clothed and in his right mynde, and they were afrayed: and they that sawe it, told them howe it happened to hym that was possessed with the deuill, and also of the swine. And they began to praye hym that he would depart out of theyr coast. The texte.

When that unto this requeste and peticion of the deuill, Jesus made no aunswere, there was not farre of a great hearde of swine, nighe unto the mountayne feedyng in the fieldes. Thou knowest here good reader, the beast that was abhorred of all the right Jewes, and wherwith the Gentiles a people geuen to Idolatrye, were chefly delyted. Therfore the deuils desyred that they might be suffred at the least wise to enter into the swine: And yf we may not (say they) destroy the man whom thou delyuerest from us, yet geue us leaue sumwhat to wreake oure malice by destroying of the uncleane beastes. That Jesus graunted them without any stycking, who cared not for the safegard and preseruacion of swyne, but of men: teachyng us hereby that for to saue euen but one man, we ought not to passe upon the losse of other worldly thynges, be it neuer so great. The Legion of the uncleane spirites forsoke the man, who remayned to be purified with the spirite of Christ, and went into the hearde of swyne, whiche were forthwith caryed headlong with greate violence, doune the stepe hill into the lake or sea, and there drowned. The swyne were almoste two thousande in number. Let menne beware that they be

not

not founde like vnto swyne. For into suche soules the diuels are ryght glad to enter. Nowe the swyneheardes after they had sene this wonderfull facte, did not helpe their swyne, but fled awaye for feare into the next citie, and into the countrey there about, and shewed euery body what they had sene. That good shepehard helpeth his flocke being in ieopardye. But when the pastoures or shepeheardes are themselues as bad as theyr naughty flocke that is paste all grace and goodnes, then both the flocke goeth to wrecke and vtterly perisheth and the shepeheardes do nothing els but flye awaye for feare. Assone as this thyng was noysed abrode, the people cam runnyng thicke and threfolde oute of the toune and country, desyrous to see with theyr iyes, what they had hearde before with theyr eares. For all semed vnto them incredible that the swyneheardes had tolde them. Wherfore they came themselues vnto Jesu, and sawe the manne whome they all knewe, before vexed with a spirite of exceding cruelnes, and wont by reason of his great fury and madnes, to braste al his chaynes and fetters in pieces, to rent and teare a soundre his clothes, to beate hymselfe with stones, violentlye to assaulte those that passed by, and to make all the places there aboute to ryng with his furious crying, and roring: sawe him, I say, then sit quietly at Jesus fete both clothed, and in his right mynde. Nowe they whiche were present, and sawe what was done, recounted to suche as came thyther, the whole history of all that befel, euen from the beginning, both how the Legion of diuels was caste out of the man, and also how the hogges were drowned in the water. Wherfore when they (the mattier now diligently examyned and tryed out) were throughlye persuaded that all was of truthe whiche had bene tolde them of the swyneheardes, then were they afraied, and beganne to desyre Jesu to departe out of theyr quarters. This wicked, and grosse nacion, knewe not Jesu throughly. They perceyued his power, but they marked not his goodnes, manifestlye declared in that he restored this man to his ryght mynde: and they were a great deale more moued in theyr myndes for ye losse of theyr swyne, then glad of the mannes health and recouery. They feared theyr Oxen, theyr Asses, and theyr hogges, and toke great care for the bely, and none at al for the soule. And yet for al that, it is a certayne begynnyng of saluacion, sum what to stand in drede of Gods power.

The texte. And when he was come into the shyp, he that had the deuyll, prayed hym that he might be with hym, howbeit Jesus would not suffre him, but sayde vnto hym: go to thyne owne howse and to thy frendes, and shewe them how great thynges the lorde hathe done for the, and how he hath compassion on the. And he departed, and beganne to publishe in the .x. Cyties, howe great thynges Jesus had done for him, and all men dyd meruayle.

The Lorde, teachyng vs by dede, that the roses of Goddes worde and the gospel oughte not in any wyse to be cast vnto hogges, reculed vnto the water syde and toke shippe. In the meane whyle the felow whiche was deliuered from the deuill, perceyuing the authour of his health to departe, beganne to desyre hym that he mighte be one of his trayne. The Lordes pleasure was that he shoulde rather be a publisher of his mercie, and goodnes, then one that should accompany him in his iourneys, because it was expedient for the soule health of many that he shoulde so be. Get the hence rather (qd he) vnto thy house and to thy kynsfolkes, and acquayntaunce, and shewe them howe muche god hathe done for the, and howe he toke compassion vpon the when all menne pitied the, but yet demed the past all remedye. That countrey conteyned in it ten

cities, and therfore was called in the Greke language, Decapolis. The man obeying the commaundement of Jesu, departed, and tolde in all those cities bothe what case he was once in, and in what case he was nowe made againe through the benefite of Jesus. Euery man beleued that his wordes were true, by reason very many of the same countrey knewe hym before, and also because he shewed by his outwarde behauioure, that he was by the power of Jesu, perfitely restored vnto his ryght minde. He was not ashamed to speake of his olde calamities, whyles he went aboute to set furthe Gods glory.

Heare these thinges thou wurshypper of Idols, thou whoremonger, thou dyser, thou ryotous felowe, thou waster, thou extorcioner, thou robber, thou house burner, thou warryer, thou poysoner, thou murtherer: dispayre not: only runne vnto Jesus. Consyder not the multitude and greuousnes of thyne offences: only regarde that Jesus is he that came to saue all menne, and is able to doe all thynges with a becke. When the legion of deuils hathe forsaken the, when thou arte restored to thy ryght mynde agayne, then blase, especially amonge thy frendes, and acquaintaunce, the great mercy of God towardes the. Be not ashamed to confesse thy former lyfe. For this also shal make greatly for the aduauncyng and settyng furthe of the mercy of Jesu, if it be knowen to as many as maye be possible, howe abhominably thou lyueddest before. Knowledge and confesse what thou hast bene: And where as thou arte nowe sodainly chaunged, and become another manne, ascribe it not vnto thyne owne deseruinges, but vnto the free mercye of God: who taketh mercye and compassion vpon whomesoeuer it pleaseth him, for as muche as he is debtour and bounde to no manne.

¶ And when Jesus was cum ouer agayne by shyppe vnto the other syde, muche people gathered vnto him, and he was nighe vnto the sea: and beholde there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe hym, he fell doune at his fete, and besought hym greatly, saying: my daughter lieth at poincte of deathe. I praye the cum and laye thy hande on her, that she maye be safe, and liue. And he wente with him, and muche people folowed hym, and thronged him. The texte.

When this sede (as a man may call it) was sowen among the Gerasites, ꝧ Lord Jesus passed eftsones ꝧ water. That he so oftētimes chaūgeth place, maketh for the aduaunceyng of the ghospel: & the varietie of miracles monisheth vs how the teacher of the ghospell ought busyly to do his deuoure whēsoeuer occasion serueth, to bryng whōsoeuer he can to saluacion. Now when he was brought ouer to ꝧ other side, thither resorted afreshe, a great multitude of people. For like as the lodestoone draweth vnto it yron, so dothe benefycence & well doing allure all men vnto her. Whiles the Lorde was by the water side there cam vnto him one of ꝧ rulers of ꝧ Sinagoge, called Jairus. This Jairus moued by the fame of Jesu, came thither wt the rest of the multitude. For there was a thing which greued his heart very sore, wherin he muche desyred ꝧ presence of Jesu. Therfore whē he sawe ꝧ Jesus was brought again vnto ꝧ shore, & set a land, he was right ioyous, & (as they are euer lowly & crouchīg whiche greatly desyre any thyng) although he were a ruler of the Synagoge, that is, a primate among stately felowes, yet fell he doune at the fete of Jesu, and besought hym saying: Lorde, my daughter a mayden of twelue yere olde, in whome I reposed the chiefest solace of myne olde age, is in as great perill of lyfe as may be, & lyeth now at the mercy of God: cumme, and laye thy hāde My daughter lieth at point of deathe.

vpon

And he wēt with hym.

vpon her, that thorough thy touchyng she maye be safe, and lyue. Jesus perceyuing well by hys wordes how weake his faythe was as yet, in asmuch as he made mencion of the extreme ieoperdye that she was in, as though he had not bene able to reliue her, if she had bene deade in deede: and in that he required his presence, and also the touchyng of his hand, as though he coulde not beyng absent, yea, and with a becke make whole whomsoeuer hym list: Jesus, I saye, promised hym to cum, and so folowed him goyng homewarde a good pace: geuyng thereby an ensample howe ready the pastoure of Christes flocke ought to be in procuryng soule health to al men, both to Grekes, & to barbarous nacions, to them whiche are descended of noble parentage, and of base linage, to riche, and to poore, to learned and to vnlearned. And as he went, there was occasion geuen him, whereby to refourme the vnperfite faith of the sayde ruler of the synagoge, and that by the ensample of a woman, whiche the lesse that she knewe Christe by the lawe, the more was she to be borne with all, and excused for her vnbelief. There folowed Jesus as he wēte to the ruler of the synagoges house, a marueilous great multitude of people, partly because it was not possible to disseuer them from him, and partly to behold the miracle whiche shoulde be wrought. The nobilitie of the suyter made them more desirous to beholde. Wherefore as eche of them preased to be nexte Jesu, so was he payned with the throngyng of the people.

The texte.

¶ And there was a certayne woman whiche had bene diseased of an yssue of bloude, xii. yeares, and had suffered many thynges of many physicians, and had spent all that she had, and felte none amendemente at all, but rather was worse and worse. When she had hearde of Jesus, she came in the prease behynde hym, and touched his garment. For she sayde, if I may but touche his clothes, I shalbe whole. And straghtway the fountayne of her bloud was dried vp, & she felte in her body that she was healed of that plage.

In this prease was there a woman that had a fylthy, a shamefull, and also an vncurable disease, and had bene sycke thereof, the space of. xii. yere (for it was the bluddy flyre) whiche was in so muche the worse takyng, because whyles she put great hope of recouery in Physycians, that made her many faire promises, & whyles disapointed of one, she wente vnto another for boote that put her in more assuraunce of healthe, and from him agayne to another, beyng continually fed with good hope, and comfortable wordes, she spent all that euer she had vpon them: and yet for all this so lytle was she holpen by Physik, that she was in muche worse case then she shoulde haue bene if it had not chaunced her to medle with the Physicians at all, who whyles they made many large promises, and payned the poore wretche with their seruiceable diligence, bothe encreased her olde griefe, and also added thereunto a newe, that is to saye, vnto her bluddy flyre, pouertie. Suche vndoubtedly are the commune sorte of those that professe humaine medicine. But it is oft tymes seene that healthe is gotten by vtter dispairing of healthe. After she began once to distrust the Physicians, and they perceyuing that she had nothyng lefte to geue them, had now at the length geuen sentence that there was no hope of her recouery, than began she to be nerer vnto healthe, then she was before. For God helpeth none more wyllyngly then suche a one as is cleane destitute and forsaken of all worldly succours. This woman hearde but tell of Jesu, and furthwith she conceyued a wonderful greate confydence of hym, and preased in among the thyckest of the multitude. The bashefulnes of womanhode, and

the fylthynes of her disease, woulde not suffre her to doe as the ruler of the synagoge did, but she came behynde Jesu, and at the length when she had with muche ado wounde her selfe out of the prease of people, whiche thruste, and thronged one another, then touched she hys garment. For she had suche confydence in hym, that she sayde secretely to her selfe in this wise.
If I maye touche but the onely hemme of hys garment, I shalbe delivered of my disease. When all the Phisicians whiche toke muche money to put her to payne had geuen her ouer, she happened to mete with an other Physician, who sodaynelye restored her to perfite health, and that for naughte. She was not deceyued in her truste. For assone as she touched the Lordes garmet, the yssue of bloude staunched, the humour beyng sodaynlye corrected, which was wonte to yssue, and well out, as it hadde bene out of a quicke spring. Moreouer she felte nowe agayne the selfe same strengthe and lustines in all her bodye, that she was wonte to haue before, or euer she began to be sycke of this disease.

Lette suche as be effeminate persones, and made womanlyke throughe excesse, and worldely delicacies or pleasures, haue recourse no whither els for succour, saue vnto Jesu. If they truste to Philosophiers, lawyers, arte Magike, or Pharisaicall ceremonies, then shall they, after bothe tyme and wytte consumed herein, doe nothyng els but encrease theyr disease, and wynne pouertie: excepte peraduenture suche pouertie be lesse grieuous vnto them by reason that age is nowe spente, and wytte cleane decayed and gone.
The woman highly reioyced when she had, as it were, stollen this benefite of Christe, whom she thought might (as a man) be deceyued, and kepte from the knowledge of the thynge that was done: or els yf he coulde not so be, then trusted she verely that he woulde of his goodnes, pardon the shamefastnes of womanhood.

¶ And Jesus immediately felyng in hymselfe that vertue proceded from hym, turned hym about in the prease, and sayed: who touched my clothes? And his disciples sayde vnto hym: thou seest the people thruste the, and askest thou, who dyd touche me? And he loked rounde about for to see her that had doen this thing, but the woman fearing, and tremblyng (knowyng what was doen within her) came, and fell downe before hym, and tolde hym all the truthe, and he sayed vnto her: doughter thy faith hathe saued the, go in peace, and be whole of thy plage. The texte.

The Lorde hauyng more regarde to Gods glory, and the health of a great many, than to the shamefastnes of one woman, knowyng right well that he was touched, and that the woman had receyued the benefite of health therby, turned hym to the multitude preasyng behynde hym, and sayed: who touched my clothes? The disciples thynkyng nothyng vpon this that befel, answered the lord agayne, and sayde: Thou seest a greate prease of people thrusting and throngyng the on euery syde, and yet askest thou who toucheth the? They that reade the gospell do touche Christe. Suche as do consecrate or receyue his holy bodye do the same: but al are not healed whiche do touche hym. The woma alone that touched hym with a strong faythe was healed. Jesus required no other reward for his benefite, but onelye a confession of the disease, and a knowledge of Gods mercy. Therfore when the woman constrayned by shamefastenes, helde her peace, trustyng that she might styl haue bene vndiscryed, he looked rounde aboute on the people, as though he had bene desirous to know her that had touche'd him. This lokyng about of Jesus, was a gesture of hym y

courteously

courteously requyred a confession of the benefite receiued. He woulde not vtter her by name, leaste he shoulde haue semed to haue hit her in the teeth, wyth the good turne he dyd her. The woman of a womanlye shamefastnesse, and not of any vnthankfulnesse, helde her peace. Then was there a prycke or prouocacion geuen, to make her to put awaye that vnprofitable shamefastenes, and to wryng out of her an holsome confession. For what is not the looke of Jesu able to dooe? In this wyse he beheld Peter, and furthwith he came vnto hymselfe agayne. The woman knowyng in what case she came vnto Jesu, and what great benefite she had receyued of hym, durst not dissemble the matter, but all womanly bashefulnes layd aparte, came fearyng, and trembling before hym. For she stode in great dread, least he would haue rebuked her for her leudnes.

Then fell she downe at his knees, and in the audience of them all, shewed the whole matter as it was in euery poynt without anye dissimulacion or colouryng: how long the disease had hanged vpon her, how physike had bene practysed in vayne, howe she touched his garment priuely, and what a greate truste she had conceiued of him. The lorde Jesus loueth suche a confession as causeth the synner to knowe himselfe, and to geue all the glory vnto God for the restitucio of his health, and fynally that maketh him to prouoke many mo to haue like fayth: puttyng vs in remembraunce, that of him onelye cummeth free health and saluacion, and that it maketh no matter howe manye, and howe abominable mannes enormities be, but howe muche confidence one hath, either in the power, or els in the goodnes of almightie God. If the disease of thy minde be secrete and vnknowen, yet confesse it vnto Jesu who neyther vttereth it agayne, nor imbraydeth the therwith, but maketh the whole. If thou haue openly offended, then make thou open confession, that like as thou haste entised many by thy naughty ensample, to vice and synfull lyuynge, so contrarye wise beynge turned from synne, thou mayste prouoke many to amende theyr liues. That shamefastnes is vtterly to be putte awaye, whiche bothe enuyeth God his glory, and our neyghbour his soule health. Assuredly thou shalt be well apayed that thou art rid therof, when thou once felest thy selfe more quiet in conscience through thy confessio, then thou wast before, as though thou haddest hearde the selfe same wordes of the Lorde Jesu that the woman hearde. What hearde she? Daughter, the fayth thou haddest in me, hathe restored the vnto health, whiche physike was not able to geue the. Depart with a ioyfull, and a quiet minde. I wyll that thou enioye this my benefite continually. O thou ruler of the synagoge, seest thou not? Hearest thou not these wordes? For all this was done to enstructe the, and suche as thou arte. The woman was sicke of an vncurable disease, she waxed dayelye worse and worse, and yet for the notable faythe she had in Jesu, she was healed by the onelye touchyng of his garment. And thou callest as one would say, the Physician home to thy house: thou commaundest him to laye his hande vpon the pacient, and requirest haste.

The texte. ¶ While he yet spake there came from the ruler of the Sinagoges house certaine whiche sayde, thy doughter is deade: why diseasest thou the mayster any further? And assone as Jesus hearde the worde that was spoken, he sayde vnto the ruler of the Synagoge: Be not afrayde, onely beleue. And he suffered no man to folowe him saue Peter, and James, and John the brother of James, and he came vnto the house of the ruler of the Synagoge, and

sawe

sawe the wondring, and them that wept, and wayled greatly, and went in, and sayde vnto them: why make ye this a do, and wepe? The damosell is not dead but slepeth: and they laughed him to scorne. But he put them all out, and taketh the father and the mother of the damosell, and them that were with him, and entreth in where the damosell laye, and taketh the damosell by the hande, and sayth vnto her. Tabitha cumi, which is (if one do enterprete it) damosell, I saye vnto the: arise. And straight waye the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure, and he charged them straightly that no man should knowe of it, and commaunded to geue her meate.

Whiles Jesus was aunsweryng the womanne, there came messengers from the ruler of the Synagoges house, whiche sayde vnto hym: Thy doughter is deade. Why doest thou put the mayster to further paynes in vayne? These wordes spoken, the ruler of the Synagoge who had before a doubtfull hope mengled with muche feare, beyng now as a manne in despayre, durst make no farther suite vnto the Lorde. The messangers put hym in despaire, saying: She is deade. So many are wonte to speake by those persons whiche haue fallen to the committyng of some haynous enormitie: as for an ensample, of aduoutrye, inceste, thefte, or manslaughter, saying: He is at a poynte: he is paste al goodnesse. Surely Jesus suffereth none to fall into desperacion, but suche a one as refuseth to beleue in hym. It is the propertie of Jewes to despaire. The good Christian who knoweth the goodnesse of the lorde to be egall with his power, neuer despaireth. Christe therefore holpe and lyfted vp the fayntyng hope of the ruler of the Synagoge, with swete and conforrtable wordes, saying: be not afrayed although it be so that thy doughter be deade in dede. Only haue beleke. It skylleth not in howe euell case she be, but howe stronge and stedfaste is thy faythe. When he had thus spoken, he came vnto the ruler of the Synagoges house, and entred in, but leauing all the rablement of people without dores, sufferyng not so much as his disciples, to goe in with hym saue alonely Simon Peter, James, and John, who was James his brother. These folowyng hym, he entred into the ruler of the Synagoges house, there founde he al thinges ryght gorgiously, and with great pompe prepared for the buryall of the mayden, and besyde this many of her kynsmen, and kyns women lamētably bewaylyng her ouertymely deathe. For the common sorte are wounte to take the death of young folkes much greuouslyer then of olde, where as in dede nothing is more to be desyred of god, then in that age to dye, whē it is moste pleasure to liue, or euer the soule be blemysshed with the manifolde euyls of this present lyfe. For it litle forceth howe long a man liue, but howe well, and vertuously.

Jesus therfore teachyng vs that we ought not to bewayle the deade with vayne funerall songes, caused the mourners to cease theyr noyse. Why sayth he, make you such a clamoure and noyse in the house with your wepyng, and waylyng? The mayd is not deade, but a slepe. Truly vnto hym she dyd but slepe, who could much easiyer wakē, & relyue her with a worde of his mouthe, then one of vs can wake another oute of his slepe. And slepe is in euery point a resemblaunce and meditacion of deathe. For it bryngeth to reste the powers of the sowle, and taketh awaye sence, so that if it were continuall, it were very deathe in dede. But suche as stode by whē she died, not perceyuing what Jesus meante by these wordes, laughed hym to skorne because he beleued she was yet aliue, sithe it euidently appeared that she was deade. Jesus droue all these folkes out a doores, whiche fylled the house full of noyse and dynne with theyr

theyr vayne weping, and waylyng, and dyd not onely nothyng at all profyte the deade body therewith, but also encreased the wofulnesse of her parentes, and laughed hym the authour of health, to skorne. There nedeth not ye presence of suche people, where the soule beyng dead throughe synne, is to be called agayne to the lyfe of innocencie and vertuous lyuyng.

This thyng dyd Jesus then in a nother mannes seuerall house. What woulde he nowe doe, yf he sawe the great pompe that some vse in funerals euen to very madnesse? There are certaine persons hiered to fayne mourning and weping, to crye out, to teare the heare that many times is none of theyrs, to knocke themselues on the breste, to scratche theyr faces, to caste out wordes that no frantycke manne would speake the lyke, full of distrust and vnbelefe. They set mylke by the deade karkes, therewith to allure the soule, straying and wandryng abrode, into the body agayne. They oftetymes crye and call vpon the dead body by name: Phylip cum againe: Come agayne to vs good Phylip. They chyde and braule with him saying: Why hast thou forsakē thy frendes? Why wouldest thou kyll vs with mourning? Thou lackeddest nothyng to liue all at pleasure, neyther ryches, nobilitie, honorable aduauncemētes, beautie, nor age. O thou cruel felowe: O wretches that we be, &c.

Nowe put me hereunto trumpettes that sounde vnto the deafe, the syngyng menne that syng vayne funerall songes vnto the deade bodie, whiche heareth them not: and dooe not therby take awaye the sorowe of the lyuing, but encrease it. Furthermore, put hereto the long rowes of torche bearers, and the raye of those that are clad all in blacke, and mournyng apparell: yea, there be summe also whiche cause horses trapped in blacke to be brought into this pompous shew, to cary the deade mannes flagge and coote armoure, and with theyr downe lokyng, (for theyr neckes are fast bounde vnto theyr legges) to make as thoughe they sought for their maister that is descended and gone downe to hell. What shall I rehearse the great feastes, & solemne bākettes that they are wonte to make? The magnificke: and costlye buildynges of tombes, as thoughe there were litle pompes, a superfluite vsed in life, excepte dead folkes dyd also declare themselues to be attached with these vices. Nowe sythēs euen those that are of the wysest sorte of the heathen, suppose these to be mad and fonde customes: how muche more then ought they not to be had in vse among christen menne, whiche dooe all slepe rather then dye, and shall awake agayne the last daye at the sownyng of the Aungels trūpet. Therefore, to retourne to the order, and processe of thystorye, when Jesu had put all these folkes out a doores, he toke the parentes of the mayden, and went into the secret chambre whereas the coarse laye.

For his pleasure was that they shoulde be witnesses of the miracle which he entended to worke. Here the Lord toke the maydē by the hād, & as thoughe he would haue wakened her out of her slepe, sayde vnto her: Tabitha cumy, the whiche in the Syrian language is as muche to say, as howe mayden, aryse. Suche as are in a depe or sound slepe can not many tymes be wakened, althoughe a manne call them ofte tymes with a loude voyce, and pynche them neuer so muche: and when they be called vp, yet doe they not byanby awake, but beyng a good while halfe a slepe or drousy, gape, stretch theyr armes, nod with theyr heades, that many tymes the chynne stryketh the brest: and if a mā call not styll vpon them, they fall aslepe agayne. This deade mayden a-

rose furthwith, and walked at the voyce of Jesu, beyng not only relyued, but also very mery, and iocunde. For the soule which throughe thenforcement of the disease had forsaken the bodye, knewe the voyce of his maker, and without delaye retourned agayne into the house that it went out of.

And they were astonied out of measure. &c

The more sorowfull that her death was by reason of her yong age, (for she was but twelue yeare olde) the greater was the myrthe and ioye whiche was made for herrelyuyng. Her father and mother wer greatly amased with this straunge, and wonderful syght. Jesus who neyther requyred reward or mede of them nor yet thankes for his labourre, onely commaunded them to geue her meate, bycause it myght thereby more certeynely appeare how she was restored to life. For eatyng is not onely a sure token of lyfe, but also of welfare, and good healthe. He lykewyse charged them that they shoulde not blase this thyng abrode which was priuely done, and in the presence of a few persons, eyther because he would haue it rather publyshed by suche as he putte out a doores, then by the ruler of the Synagoge (who should haue bene more enuyed, but lesse beleued if he had bene the publysher hereof) eyther because, in that he commaunded them to kepe the thyng secrete, which he knew ryght well they would not do, hys wyll was to teache vs how that in all the good dedes we dooe, we ought vtterlye to eschewe all vayne glory, and worldly prayse. If a man wade deper herein, and serche what secret learning lyeth hid in this miracle, (for euen the very doinges of Jesu be parables) it shall appeare that this dead mayden of twelue years olde, and scarcely yet mariable, signifieth a man, whiche by frayeltye of nature hathe fyrste fallen to the committing of some priuie cryme or synne, and therfore, because he is not yet past regarde of honestye, nor by long custome rooted in synne, maye with the medicine of shame, easlye be holpen, and cured therof. When any suche offendeth, it becommeth the Curates and pastours to folow the gentle demeanour of Jesu, who without makyng any great a doe, raysed the mayden at home in the presence of a fewe witnesses. It shall be suffycyent to rebuke suche as haue thus offended and done amisse, secretly: leaste theyr faulte beyng once disclosed, they eyther sette all shame aparte, or els pyne awaye throughe ouermuche sorowe and heauynesse.

The fyrst offence if it happen throughe frayltie and weaknesse, is very sone amended. It is muche harder to cure hym whose wickednesse is once cum to the knowledge of the people: and hardest of all to heale suche a one as is hardened and rooted in sinne by long custome of synnyng. And therefore he rayseth the mayden by vertue of his bare worde in her fathers seuerall house, sufferyng fewe to be present thereat. But he maketh more adoe when the young springalte, which was borne out vpon mennes shoulders to be buryed, is restored to lyfe agayne. His mother and all the people that go with her, make great moue and lamentacion. The yong man is had out to burying, and fyrst his mother heareth Christ saye; wepe not. Then Christ toucheth the coffin, and causeth the porters to staye. Anon he calleth the dead man, with a loude voyce, saying: How, I say to the, aryse. Then fyrst he rayseth himself, and sitteth in the coffin: afterward he begynneth to speake, at the length he whippeth out of the coffyn, and is delyuered vnto hys mother.

But Christ commaundeth Lazarus graue to be shewed hym, as thoughe he knew not where it wer: he wepeth once, or twyse. He is troubled, and gro-

neth in spirite. He commaundeth the graue stone to be remoued, and calleth out Lazarus with a loude voyce. The dead mā cummeth out, but bounde: At the length he is vnbound, and falleth to his meate.

It was no more maystrie for Christ to rayse vp the karkas whiche had layne fower dayes deade then the bodie newly deade, who at the daye of dome, wyll by the voyce of thaungell, rayse and call to lyfe agayne, all mennes bodyes that haue bene buryed in so many thousand yeares before: But by thys figure hys will was to shewe vs howe muche a doe it is for them to turne from synful lyuing, who of long tyme haue bene accustomed to vices, not to the ende that we should despayre of suche persons, but because we should endeuoure to amende oure lyues in season, and more earnestly goe about to bryng all that are in suche case to amendement. Moreouer I thynke it also here worthye to be noted, that where as Jesus woulde haue hys benefyte publyshed of the Gerasyte possessed of the deuyll, yet commaunded he the ruler of the Synagoge to kepe sylence. For the enuyous Synagoge went aboute by al meanes, to ouerwhelme and oppresse the glorye of the Lorde Jesu, the whiche Synagoge dyd also afterward beate the Apostles, and charged thē that they should not be so hardy as once to speake of his name. But theyr enuye preuayled nothyng at all. The more they went aboute to oppresse his holsome name, the more was it preached amonge the Gentyles. The priestes holden theyr peace: The Pharyseis crye out, and speake agaynst him: The Scrybes rayle vpon him: Herod laugheth him to skorne: but worshyppers of Idolles, theues, extorcioners, and such as are attached with the vyces of inceste and aduoutry, sodaynly delyuered by the grace of the ghospell from theyr olde synnes as frō most fell and cruell dyuels, doe magnifie and prayse hym.

¶ The.vi.Chapter

The texte ¶ And he departed thence, and came into his owne cuntrey, and his disciples folowed him: and when the Sabboth day was cum he begā to teache in the synagoge. And many that heard him were astonied, and sayde: From whence hath he these thinges? And what wisdō is this that is geuen vnto him, and suche vertues as are wrought by his handes? Is not this the carpenter, Maries sonne, the brother of James, and Joses, and of Juda, and Symon? and are not his systers here with vs? And they were offended with hym. Jesus sayed vnto them: a Prophet is not despysed but in his owne countrey, and among his owne kynne, and in his owne housholde. And he could there shewe no myracle, but layde his handes vpon a fewe sicke folke, and healed them, and merueled because of theyr vnbeliefe.

VHat occasyon soeuer Christ haue to goe any whyther, he is alwayes after one fashyon, and lyke hymself: that is, he euer bryngeth healthe, to teache his disciples that accompany him, how we christians ought neuer to cease to doe the busynesse of the ghospell, but still to goe aboute whensoeuer occasion serueth thereunto, to make of euell men good, and of good better, whether it happen vs to contynew and leade our lyues at home in our owne houses or els in foreyne and straunge countreyes: in publyke place, or in pryuate. Moreouer he that is vnfaynedly indewed with suche vertue and goodnesse as

belongeth

belongeth to chrystian profession, whether it chaunce hym to be in shyppe, or in wagan, or to haue familiar talke and communicacion, or els to be present at feaste or at banket, yea, to make shorte tale, euen when he bourdeth to, or maketh any game or pastyme, he so demeaneth hymselfe, that euer some depart awaye from hym, muche amended in theyr maners and conuersacion, by reason of his companye.

Therfore Jesus, whoe attempted to go vnto the Gerasytes, forsoke the places nighe vnto the water side, and returned backe into his owne countrey, least he shoulde haue semed readyer to doe straungers and foreyners good, then his owne countrey men. For Nazareth deserued to haue this honorable name to be called his countrey, because he was fostred and contynued there a long season. There went with hym his disciples, the whiche then folowed him euery where contynually. Now whan the sabboth was cum, vpon the whiche day the Jewes were wonte according to an auncyent, and right laudable custome they had, to assemble together, not because they woulde passe the holye tyme, that is to saye, lose it with the beholdyng of folyshe syghtes, tellyng of vayne and vnfruitfull tales, vsyng of vnholy pastyme, or syngyng of ydell balades and songes: but by holy communication eyther to learne goddes law them selues, or els to teach the same to other: Jesus entred into the Sinagoge in like maner as other dyd, to gyue an ensample to his, wherby all men should perceyue what a great shame and dishonestie it shoulde be for vs christian menne, sithens the Jewes so earnestly laboured throughly to learne and know a carnall lawe, whiche neyther was perfite ne shoulde contynewe for euer, and was wrytten but of Moyses a mortal man, yf we woulde not with semblable or rather more diligence, study to knowe the Phylosophye and doctryne of the ghospell, whiche the very sonne of god his owne selfe taught and set forth vnto the worlde. Wherefore when Jesus was teaching in the temple, his authoritie was the lesse estemed of many, because he was ryght well knowen vnto them, as pertaynyng vnto the fleshe. They knewe his poore parentes, and the symple and homely house that he cam out of. But they neuer supposed any thyng at all of his heauenly father, a euerlastyng house, from whence he came downe for our cause. They knew his fathers occupacion, wherwith Joseph mayntayned and founde his house, the whiche science hym selfe also practysed in his fyrst yeares. He was a carpentoure, a conuenient occupacion for hym, by whom the heauenly father once made this whole worlde. By a carpentour mankynde was created and made, and by a carpentour mete it was that man should be repayred. Therfore when those that knew Jesus (who vntil he was almoste thyrtye years olde, lyued among his frendes, and neuer appeared to haue any knowleage in the Pharyseis learnyng) heard hym teache with great authoritie, suche thynges as they neuer had heard before, of the excellently well learned Phariseis, they wondered greatly, saying one to another: how is this felow so sodaynly chaunged, and becum another man? from whence hath he all these thynges? and what newe kynde of wisdome is this that is geuen hym? from whence hath he this myghty and effectuall power to worke myracles, so great as we neuer heard the like to haue bene in any of the prophetes? Syth he hath bene from vs but a short whyle, how commeth it to passe that he is cum agayne sodaynly altred, and cleane chaunged? Is not this the selfe same Jesus the carpentour, the sonne of Joseph the wright, and Mary a poore

And when the sabboth daye was come.

And many that heard him were astonyed, &c.

symple woman? Dyd not we know hym, and all his kynred, and progenye? Do not the next of his kyn, that is to saye, his brethen and sistres, dwell here among vs? And so they had halfe disdayn at Jesu, that he who not longe before was taken for an vnderlyng and a persone of no reputacion, was now sodaynly exalted to highe estimació, and authoritie. For they were offended wt thimbecillitie, & weaknes of his fleshe, wherof thei had ouer much knowleage.

Jesus said vnto them. A prophete is not despysed, &c.

When the lorde Jesus perceyued this, he sayed vnto them: A prophete is no where more dispysed then in his owne countrey among his alyance, kinnesmen, and famyliares. Ghostly busynesse yll agreeth with fleshlye affections: neyther is it in anye wyse besemyng that a true prophete or preacher of ye ghospell, who teacheth vs to set nought by this worlde, who promyseth the ioyes of heauen, who teacheth that we muste be newly borne throughe baptysme in Christ Jesu, who teacheth also that we ought to mortify our membres which we haue vpon earthe, to thentent we maye lyue ghostlie in heauen: it is not besemyng, I saye, that suche a one here know either countrey, house, acquaintaunce, kynred, or frendes. Neyther is it any maruayle yf earthly citizens knowe not hym agayne, synce he is nowe made denisen of an other countrey.

And he could there showe no myracle. &c.

Wherefore Jesus, thoughe he were almyghtye, and desyrous to saue as many as myght be, yet could he not there among his countreymen worke many myracles, for that he was letted so to dooe by the vnbelefe of his acquayntaunce and kynsfolkes. For where as being among alyauntes, he had easely cured very many of all kyndes of diseases, caste out dyuels, and healed leapers, here in his owne countrey, he onely healeth a fewe sicke folkes, and that with the laying of his handes vpon them.

The texte.

¶ And he went about by the townes that laye on euery syde, teaching: and he called the twelue, and began to sende them furth, two and two, and gaue them power agaynste vncleane spirites. And commaunded them that they shoulde take nothing in theyr iourney, saue a rod onely, no scryppe, no bread, no money in theyr purse, but should be shod with sandales: And that they should not put on two coates.

For this cause he as one merueylyng at so great vnbelefe of his countreymen, departed from thence, and trauayled throughout all the tounes and borowes there about, sowyng euery where as he wente the sede of the ghospell. Hereby were the disciples couertly monyshed, that in thynges concernyng the preachyng and settyng forthe of the ghospell, they shoulde in no wyse truste vnto worldly affections (for the selfe same thyng whiche then chaunced vnto Jesu in his countrey, shoulde afterwardes betyde them in Jewrye) but goe wheresoeuer they sawe any hope, and likelyhode of plentyfull encrease. There the preaching of the ghospel bryngeth forth fruite most aboundauntly wheresoeuer the hearers are enclyned to beleue. Suche inclinacion to beleue, is there neyther among kynred, Phariseis, nor kynges. Kynred despiseth, the Pharyseis haue disdayne and enuye, and kynges laughe to skorne the folyshnesse of the crosse. Nowe was it hyghe time that the Apostles whiche were by Christ appoynted to the ministracion of the ghospell, and had already a good whyle folowed hym contynually, shoulde as it were, make a flouryshe before theyr offyce and ministerie, and geue theyr captayne a saye of theyr diligence, and loyaltye. Wherefore he called vnto hym those twelue, whome as moste worthye persons, he specially chose and pycked out to take this charge vpon them

them: and beyng assembled before hym, he enstructed them all with one sermō or lesson, to thentent that they sent of one master, and hauyng like commaundementes gyuen them, should not in any wyse disagree in theyr preaching one from another. And because they should the more profite and edifie, he set them out by two and two, puttyng vs in remembraunce by this couplyng of them together, of brotherly charitie, without whiche there cummeth no profit of the ghospell. He lymited vnto euery couple, as it had bene to certayne deputies, or lieutenauntes, theyr prouince. For this was verye expedient to be done, for the enlargyng of the kyngdome of the gospell. He sent them out weaponlesse, least that mans aydes shoulde chalenge any thing in this heauenly businesse. Further least theyr authoritie should haue been litle estemed, for as muche as they were but fishers, vnderlinges, simple folkes, and vnlettered, he gaue thē that power, whiche worldlye prynces are not able to geue to theyr ambassadours, and deputies. For he gaue them power to deliuer men of diseases, and to caste out diuels. What like thing can the emperour geue? He can giue aboundaunce of golde, and syluer, hoostes of men, battayle axes, and all manoure of artyllarye, & engynes belongyng to warre, whereof he hath great store & plētye. But there is no heade officer, or deputie of his, who hathe so great vertue, that he can by calling vpon themperoures name, heale so much as mennes iyes when they be bleared. And he gaue this power vnto his discyples vnder condicion that they should therewith, freely and without rewarde takyng, helpe all those that neded the same.

And gaue the power agaynst. &c.

Now to thentent they shoulde be the better prepared to take in hande, and execute that offyce, whiche requyreth suche a ministre as is quicke and spedy, and not a luskyshe loyterer or sluggerde, he charged them to carry no manour of baggage, vittaile, or weapō with them in this iourneye, saue a rodde only: not a scrippe to put theyr vitayles in, not so muche as breade whiche maye be carryed about without a scryp, nor gyrdels laden with money, neyther weare any bootes vpon theyr legges, but only be shod with sādals, to kepe the soles of theyr feete, that neyther the stones shoulde hurte, nor thornes pricke them: and fynally to content themselues euery manne with one garment. The entēte of Jesu who gaue these enstruccions was nothyng els, but after a grosse manour, to inculke and beate into the heades of his disciples (who were as yet rawe and ignoraunt) howe suche a one as taketh on hym the ministracion of the gospell, ought to be disburdened, and free from all care of corporall thynges, least any sodayne chaunce befall, that maye hyndre the encrease and procedyng of the heauenly doctrine. As this busynesse was farre dyuerse from worldly affayres: euen so was this kynde of ambassade or legacion new, and suche a one as had not bene vsed before. They receyued a fourme of doctrine, leaste they shoulde presume to teache any thyng whiche theyr mayster had not taught them before. And this thyng helde they commune with the legacions of manne, where it is death to passe the limites of the commaundementes, or commission. They are sent all of one lorde with lyke power, least any disdaine or priuye malice shoulde aryse among them.

They are sent by two and two together because they shoulde remember brotherly charitie and one brother ayde another. They are sent to sundry places and countreyes, to thende that moo should take profite of the gospell.

They haue power geuen them to heale diseases, but in the name of Jesu:

because that lyke as they receyued another mannes learnyng to dispence and teache faithfully, and not theyr owne, so should they knowe that it was goddes power, and not theyrs, wherwith they cured diseases.

He forbad them to carry about eyther scrippe, bread, money, or two coates, because they should with full affiaunce hang vpon the promyse of theyr maister, and haue sure confidence to be safe from all the force and violence of theyr enemyes through his helpe: and perfitlye knowe that by his prouydence they shoulde want nothyng pertaynyng to the temporall necessitie of the bodye. For where as nothyng is able to suffice sensualite and pleasure, so the least thing that maye be, sufficeth the necessitie of nature. Neyther dyd the Lorde speake these wordes meanyng therby as thoughe it shoulde neuer be lefull for those that be ministers and preachers of the ghospell to carry about with thē any necessary litle fardell, or mony, since the Apostles, and byshops are not in our tyme afrayed so to do: (Yea paraduenture it is more prayse worthy yf a man woulde on his owne proper coste and charge, teache the ghospell) but by suche manoure of figuratiue speakynges called of the Grekes hyperbole, his entente was to plucke oute of his disciples myndes (who were as yet grosse and rude) all carefulnesse for those thynges that are wont to be an hinderaūce or let vnto the mynde, whē it goeth about any heauenlye enterpryse: els wish he well that they would not forget to speake as foloweth: Thou sendest vs out to countreyes that we know not, and makest vs, who are naked and weaponlesse, to be many wayes in ieopardye of our liues. But who shall fede vs if hunger cum vpon vs? who shall defende vs if anye violence be vsed agaynste vs? who shall clothe vs if it chaunce to be colde weather? Thou wylt haue vs to teache freely. Thou wylt we cure men for naught. But he that liueth in a straunge countrey neadeth many thynges.

This pensiue and filthie carefulnesse, because for the most parte, it spryngeth of distruste, he earnestly went about to wede out of theyr myndes, as a thyng not besemyng the greatnesse and weyghte of suche a businesse as they were deputed vnto. Furthermore the figuratiue manour of speakyng that he vseth, serueth hereunto, that suche thinges as he teacheth them, maie the depelier be fastened in theyr rude and ignoraunt myndes. For the teacher of the ghospell shoulde nothyng offende yf he ware shoes, or had two coates, being amongst the barbarous people called *Getæ*, or els yf he dyd take vitayle, and a good summe of money with him, beyng in gate to the sandes of Afrike, or to summe nacion where as there is no gentle entertaynement, and receyuyng of straūgers. But what thyng so euer hyndreth the procedyng of the gospell, the same is vtterlye to be renounced. Nowe consider me, with howe great a burthen they go charged to the ministracion of the ghospell, who carrie aboute with them princely ryches, dignities, promocions, worldly pleasures, and a gredie desire to be auenged yf any thyng happen to their griefe, and displeasure.

This fardell that Christ speaketh of here is rather in the mynde, then in caryīg about of scrippes, and superfluous clothyng. Who so wyll not cast awaye all these fardelles (I meane of mynde) the same is not meete to be the messenger and ambassadour of Jesu Christ. Likewyse there is a figuratiue speakyng in the thynges whiche he licenceth them to vse. For he geueth them leaue to vse eche one a wande, and a payre of sandals. The lightest manoure of

or more that is, is the sandall: and it so saueth the feete from takyng anye harme, that it letteth not a man to make quicke spede in his iourney. Therfore it is but one thing that he monisheth, whiche permitteth them to vse sandals, and forfendeth to weare shooes. For he forbyddeth nothyng els, but slacknesse in doyng of theyr dutie, and exhorteth them to vse spedinesse therin.

Agayne it is but one thyng that he warneth them of, whiche geueth them leaue to carie a wande, and taketh awaye from them the vse of staues. For a wande socoureth and stayeth the walkyng manne, and nothyng hyndreth him in his iourneye, but rather causeth him to make quicker spede. Nowe the staffe as it burtheneth a manne to beare it: so is it wont to be caryed agaynste violence. Therfore he that permitteth them to vse no other weapon but a wande only, and forbyddeth them to carie a staffe, willeth vndoubtedlye that the preacher of the gospell be by no other ayde safely fensed agaynst the assaultes of yuell menne, then by the onelye helpe of Christe. A wande is mete for a wayfairing man, and a staffe for a fighter. Moreouer he that hath the hādelyng of the gospell, must alwayes go forwarde to thinges of higher perfection, and be fardest from desire of reuengement.

And he sayde vnto them: wheresoeuer ye enter into an house, there abyde styll tyll ye departe thence. And whosoeuer shall not receyue you, nor heare you, when ye departe thence shake of the dust, that is vnder your feete, for a wytnes vnto them. Verely I saye vnto you: it shall be easier for Sodome and Gomor in the daye of iudgement, then for that citie. And they went out and preached that men should repent, and they caste out many deuils, and anoynted many that were sycke with oyle, and healed them. The texte.

After that Christe hadde plucked this carefulnesse oute of the myndes of his Apostles, then went he about to shewe them a waye, howe it shoulde cum to passe that they shoulde neuer nede to be carefull for suche thynges. Take ye no thought, sayth he, neyther for harborough, ne sustenaunce: but after ye once be entred into village, or citie, wheresoeuer it be your chaunce to be receyued, be the house neuer so poore and homely, there abyde you till suche tyme as you thynke it meete for you to departe sum whither els, moued throughe desyre to set forthe and aduaunce the gospell. And beyng but fewe in number, and contented with a litle, you shall not be chargeable geastes to anye man. It is in manoure impossible that there be any where any good towne or citie so farre past all grace and goodnesse, wherin there can not one manne be founde who wyll be glad to receiue suche geastes as ye are, synce there are manye whiche will not stick to wage a physiciā with a large salarie, and send for him a great waye of. Yf you chaunce to cum to any so vnkynde a citie, or house, that the inhabitauntes therof wyll not receyue you, notwithstandyng you bryng them of your owne accorde an heauenly gyft or present, wherwith both bodies and soules are healed, yet cease you not for a fewe harde harted persones, to do the businesse you haue taken in hande: but yet departe you out of that citie for a season, to other cities: and or ere you go awaye, embrayde suche persones as would not receyue you, with theyr great folye, and madnesse. Gette you out into the streetes, and shake of the dust stickyng on youre feete, that they maye call to remembraunce howe there came summe vnto them, who freely offered them health and sauetie, & brought them the ioyfullest message that coulde be: and maye further perceyue that lyke as so excellente a good thyng cannot by any manoure of rewarde be worthilye recompensed: euen so suche precious

And whosoeuer shal not receiue you, nor heare you. &c.

ware and marchaundise oughte not to be thruste to anye whiche lotheth the same, and is not wyllyng to receyue it: and this do you to thintent they maye blame themselues for theyr owne damnacion, because they woulde rather perishe, when they might haue been saued: and also know perfectlye howe you soughte for nothyng els among them, but onely the healthe and saluacion of your neyghbours, insomuche that you would not endamage them as muche as with the losse of a litle quantitie of dust. It becūmeth well ynoughe my ambassadours to vse suche manour of proude demeanure agaynste frowarde, and disdaynfull persons. At your departure speake vnto them this one thyng folowyng, althoughe they be not wyllyng to heare it: knowe you that whither you receyue vs, or receyue vs not, the kyngdome of God is cumme. If you receyue vs, it is cum to your greate wealth and commoditie. But yf you receyue vs not, yet shall the same cumme to your great euyll, and confusion. When Christes messengers wer furnished with these necessaries for theyr iourneye, they toke their leaue of theyr mayster, and as it was geuen them in commaundement, they moued and exhorted all men to be repentaunte for theyr former lyfe, shewyng them how the kyngdome of God was already presente, whiche through fayth of the gospell would bring vnto all men perfit ryghteousnesse. For the chiefe and principall parte of preachyng of the gospell is for a man to geue fayth vnto the doctrine that he heareth, and to beleue the promyses. Whē the lorde Jesus had with these, and many other lyke lessons, diligentlye enstructed his disciples, then thesame twelue headmen of the kyngdome of heauen toke theyr iourney, and the matter went forward, and had good successe. They preached vnto all menne that they shoulde be penitent for their former sinnes, and that no man shoulde truste vnto his owne dedes and merites, but onelye haue sure belefe in the promises of the gospell. And they founde sum that lystened and gaue diligent eare vnto theyr preachyng. There lacked not here a ready power to worke miracles, whiche made their wordes to be beleued, thoughe themselues were neuer so symple persons, and vnknowen. They anoynted the sicke people with oyle, and the same were healed. They commaunded the hurtfull spirites to go out in the name of Jesu, and they wente out.

That oyle was not a medicine (for who healeth all manoure of diseases with one medicine) but a sacrament. The skynne was outwardly anoynted with visible oyle, and the body was made whole. But theyr soules whiche anon after shoulde be delyuered from the diseases of vice and synne, were to be anoynted with the oyle of grace inuisible, by our anoynted Jesus Christe. Wherfore it was not by vertue of suche praiers, and enchauntmentes as witches or magiciās vse that they cast out dyuels, but by wordes pithy and effectuall through an euangelike fayth.

This was vndoubtedly the very power of the kyngdom of heauen. What was more abiect, vile, and lesse regarded then the Apostles were? But the lesse that theyr power was, the more manifestlye did it appeare that all that euer was done, came to passe by the might and power of God. They neyther had riches, learnyng, office, garde to defende them, nobilitie, fame nor authoritie: To be shorte, they had nothyng els but a playne and a symple faythe in Jesu, whome they as yet knewe not perfitlye.

And

¶ And kyng Herode heard of him (for his name was spread abrode) and he sayd: John Baptist is risen agayne from the dead, and therfore myracles are wrought by hym: other sayde it is Helias, some sayed it is a prophet, as one of the prophetes. But when Herode heard of hym, he sayd: it is John, whome I beheaded, he is rysen from death agayne. For Herode hymselfe had sent furth menne of warre, and layed handes vpon John, and bounde hym. and caste hym into pryson for Herodias sake, his brother Philippes wyfe (because he had maried her.) For John sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layed wayte for hym, and would haue kylled hym, but she could not. For Herode feared John, knowyng that he was a iust man, and an holy: and gaue hym reuerence. And when he hearde hym, he dyd many thynges: and hearde hym gladlye. The texte.

By these thynges, Jesu waxed euery daye more famous then other, so that his name was nowe knowen euen vnto kyng Herode. For it is very late ere kynges knowe Jesu, whome it behoueth firste and chiefly to knowe hym: neyther are there any that know him worse, and lesse for theyr soule healthe, then they do. After that Jesu had wrought so many, and so euident miracles that no man could cauill, and saye they were fayned thynges: and the same myracles had done so many menne good, that no manne coulde sclaunderouslye reporte and saye they were done by the power and operacion of euill spirites: And after diuerse menne had diuersly spoken theyr myndes, and conceites what they thoughte of hym, at the length Herode shewed also his opinion. John, sayth he, is rysen from death: and therfore now hath he power to worke myracles.

Agayne, other there were who taking coniecture of the prophecy of Malachy, sayed howe Jesu was Helye, whiche is promysed in scripture to cum againe before the great, and terrible daye of the lorde. There were other sum, whiche denied hym to be Hely, who was of greatest authoritie among the Jewes auouchyng him to be one of the meane sorte of prophetes reliued, and rysen agayne. When Herode had hearde all theyr opinions, yet stacke he styll vnto his owne, and sayd: Yea, this is the selfe same John whose heade I caused to be striken of. He is alyue agayne, and beyng nowe made a sayncte, worketh suche thynges as passeth mannes power. There was none of all those whiche beleued not that the bodies shall reliue. And yet are there manye at this daye who beleue not that Christe rose agayne from death to lyfe. And to thentent thou mayest here perceyue how vnright are the iudgementes of the wicked, they beleued that John, who neuer hadde any name for workyng of miracles, was aliue agayne: and moste stifly denyed the resurreccion of Jesu, whose godly power was so many wayes declared. Considre also the fōdnesse of wicked kinges: Herode affirmeth John to be alyue agayne, and cōfesseth he hath now greater power then he had, when he was firste alyue: and yet for all that he in a manour maketh his vaunt howe he caused hym to be putte to death, ready to slea hym afreshe yf it laye in his power.

Here it is expedient to heare what occasion Herode hadde to committe so haynous a dede. For at the prouocacion of an vnchaste woman, he commaunded John to be taken, and layed in yrons, not for anye offence committed on his behalfe: but to gratifie Herodias the daughter of kyng Areta, the whiche Herodias, notwithstandyng she was maried before vnto Phylyppe one of the fower rulers of the countreyes of Iturea and Trachonitis, the kyng her father, by reason of a certayne debate that befell betwixt them, toke awaye from his sonne in lawe Phylippe (by whom she had then a daughter) & ma-

ried her to this Herode brother vnto the sayde Philippe, but yet his enemie. John, to thentent he might the better resemble Helye, who verye frankely rebuked Achab and Jezabela, could not abyde this vnchaste and filthye matrimonye, but sayde vnto kyng Herode: It is not lawfull for the to kepe still in house with the thy brothers wyfe, since he is not barrayne, and is yet alyue.

It is not lawfull, &c.

Herodias, who was then diuorced from her former husbande, fearyng least she shoulde by Johns procurement be lykewyse dyuorced from this, wet aboute to entrappe him, and sought occasion to make him awaye, but all that euer she went about, came to none effecte. For albeit Herode loued not John hartely, yet did he feare hym. True vertue is of suche force, that kynges, and mightie princes feare it. Herode knewe right well he was a iuste manne, and an holy lyuer, and therfore had hym in awe and reuerence, and folowed his counsayle in manye thynges, and gladlye hearde him speake.

These thynges letted the wicked womanne to destroye hym accordyng as she purposed to do. She entended mischiefe, but occasion woulde not serue therunto, whiche is the thing, that onelye lacketh vnto yuell folkes to do harme.

The texte.

¶ And when a conuenient daye was cumme, that Herode on his byrthe daie made a supper to the lordes, high capitaines, and chiefe estates of Galile, and when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at borde also, the kyng sayde vnto the damsell: Aske of me what thou wylte, and I will geue it the, and he sware vnto her: Whatsoeuer thou shalte aske of me I will geue it the, euen to the one halfe of my kyngdome. And she went foorth, and sayde vnto her mother, what shall I aske? she saied, John Baptistes heade. And she came in streyghtwaye with haste vnto the kyng, and asked, saying: I wyll that thou gyue me by and by in a charger, the head of John Baptiste, and the kyng was sorye: howbeit for his othe sake, and for theyr sakes whiche sate at supper also, he would not caste her of. And immediatly the kyng sent the hangman, and commaunded his head to be brought in, and he went and beheaded him in the pryson, & brought his heade in a chargre, and gaue it to the damsell, and the damsell gaue it to her mother. And when his disciples heard of it, they came and toke vp his body, and layed it in a graue.

Nowe was Herodes byrthe daye come, a tyme verie propise, and meete to worke this vngracious dede in. It was besemyng that the natyue daye of a wicked kyng, shoulde be polluted with the death of a man of moste holye liuyng and godly conuersacion: and that the myddes of the excessiue banketting and courtlye delicacies, shoulde be distayned with the cruell murtheryng of an innocent, and gyltlesse person. Wherfore when that in the honoure of his byrth daye, he made a souper of gorgious, and excessiue furnyture, to the prynces, capitaynes, and great estates of Galile, because there shoulde be the moo present to beare witnesse of his crueltie, there came into the place where they feasted, a young damsell, daughter vnto Herodias and Phylippe, to make the geastes myrth and pastime with her vncumly, and wanton dauncing. And the more vngoodly she daunced, the more she delited the geastes, and the king specially, who was now twise mad, because besydes that he was in amours with the vnchaste womanne Herodias, he was also distempred, and set in a furye with wyne.

Wherfore he sayed vnto the damsell ryghte magnyficentelye as became a kyng: Aske of me whatsoeuer thou wylt, thou shalte haue no denyall therof.

And to make her the bolder to desyre what she woulde, he bounde his dronken promyse with an othe. Whatsoeuer (sayeth he) thou shalte desyre of me, though it be thone halfe of my realme, I wyll geue it the.

Aske of me what thou wylt. &c.

Oh fonde and folyshe saying, worthy to cum oute of so folishe, and dronken a kynges mouthe. But the young damsell as she began to playe this parte at the prouocacion and settyng on of her mother (whiche diligently awayted the daye, place, and howre, and trymmed her daughter of purpose to daunce.) so durste she not by and by tell the kyng what she woulde demaunde, but departed out of the feastyng chaumber, and asked her mother counsayle, saying: The kyng my father in lawe hath bound it with an othe, that he wyl geue me whatsoeuer I wyll desyre of hym. What shall I therfore aske? Here was vndoubtedlye a iuste occasion to doubte, and take good deliberacion, leaste so great an oportunitie should haue been loste. But the vnchast woman her mother, vnto whome nothyng was so deare, as the death of the moste holye and innocent man, without further deliberacion takyng, answered: Desyre of him John Baptistes heade. Oh wicked daughter, soone taught, and ready to obey for a mischiefe. She retourned straygthwayes into the kynges priuie chamber (for her mother priuily aduertised her to make haste, and speake with Herode before that great heate of his Princely courage were cooled agayne.) And then went she vnto the kynges presence, and desyred a rewarde for her wanton and lasciuious dauncyng, saying: I desyre but one messe alonely, I wyll thou geue me withoute farther delaye, John Baptistes heade in a charger.

Here marke me well the aukewarde conscience of the wicked kyng. Where as there is nothyng that suche kynges are oftener wont to do, then to breake all bondes of leages, couenauntes, and religion: yet here he thinketh hymself bound in conscience (which was a thyng agaynst all conscience) to perfourme his moste foolyshe othe, especiallye syth it was made in the audyence of so many witnesses. Wherfore least menne would haue thought hym to haue been a manne of no credence, yf he had refused to perfourme what he promised by an othe to do, swearyng perchaunce eyther by his diademe, the spirite which had the gouernaunce of his body, or the heade of the damsell that daunced before hym: or els least he shoulde haue seemed vncurteous, and voyde of all good maners, yf he had eyther let the mayde departe from hym all heauy and sad, or with some cloude of heauinesse abated the myrthe and solace of the gestes, whom she had pleased with her pastyme. (O worshypfull fayth, and conscience: O good maner & curtesie worthye to be put in Chronicles) least I saye, these thynges should haue chaunced, the hangman was forthwith sente out, and the holy head of the moste innocente person broughte vnto the kyng, as it had been a messe of meate in a charger. The kyng toke it vnto the damsell, and she to her mother, vnto whom it was a derer present, then thone halfe of Herodes kyngdome.

And immediatelye the kyng sent þ hangmã. &c.

With this deadly syght this folishe dotyng and mad kyng, dyd gratify the vnchaste woman, and celebrate or worshyp his natiue daye. The kyng caused hym to be slayne, the hangman brought the head to the kyng, the damsell obtained it, and in conclusion the same deadly rewarde was geuen to her mother, the worker, and well of all this mischiefe. Oh worthy geastes all this while, and mete for suche a feast maker.

And gaue it to the damsell, &c.

There

There was none of them al so frendely to the king, that would go about to let hym to do this mischeuous dede. And shall we hereafter maruaile yt kynges otherwhiles be not a fearde to commit outragious enormitties, yf they be of disposicion lyke vnto Herode, that is to saie, enflamed with vnchaste loue, and geuen to riot and sensualitie, and ouer this, haue suche dayly companions, as be eyther fearfull persons, or els fauourers of their crueltie.

And whan his disciples hearde of it. &c.

When the bruite of this haynouse dede was cum to the eares of Johns disciples, they toke awaye the carkas, and buried it honorablye. Howbeit in these thynges lyeth hyd some mystery and secret meanyng. John although he bare the figure of the lawe, and signified the same, yet in as muche as he was a forerunner of the Gospel, he was rewarded with the rewarde therof, that is, with a glorious death, but yet farre diuerse from the death of Christe. For Johns head was priuily striken of after he hadde layne a whyle fast gyued in pryson. Christ was openly lyfted vp vpon the crosse. The darkenes of the prison agreeth well with the shadowes and fygures of the lawe. It was mete they shoulde geue place vnto the lyght of the gospell, whiche beganne to appeare and shyne abrode. It was conueniente that carnall ceremonies shoulde be diminished, to the entent that spirituall freedome should be encreased. And it was lykewyse nedeful that all whiche proceded of feare, should be bounde, because the fayth and charitie of the gospell, should the farther be spred abrode and extended. Finally it was mete that mannes heade should be striken of, least the churche shoulde acknowledge any other head saue alonely Jesus. And so the lawe beyng in a maner slayne, and honourably buried, gaue place vnto the Lorde Jesu, when he began to preache his spirituall philosophye and doctrine. For in that we do beleue the gospell we are muche bounden vnto the olde Testament, whiche so many yeares ago drewe out Jesus Christ vnto vs, with shadowes, and fygures, and promysed and described hym with the prophecies, and darke sayinges of the Prophetes.

The texte.

¶ And the Apostles gathered themselues together vnto Jesus, and told hym all thynges bothe what they had done, and what they had taught. And he sayde vnto them: cu ye alone out of the waye into the wyldernesse, and rest a whyle. For there were manye cummers and goers, and they had no leysure, so muche as to eate. And he went by ship out of the waye into a desert place, and the people spyed them when they departed, and many knewe hym, and ranne a foote thither out of all cities, and came thither before them, and came together vnto hym. And Jesus went out, and sawe muche people, and had compassion on them, because they wer like shepe, not hauyng a shepeherde, and he began to teache them many thynges.

Whiles these thinges were done, the Apostles after they had finished their message, drewe themselues together, and returned to Jesus the heade of the whole businesse. All thynges procede from him, and to hym all thynges must be referred. From hym, after they had receyued their commission, they departed al of one mynde and accorde, to thentēt that whatsoeuer it should fortune them to doe, they should likewise do it in his name: and to hym they returned with semblable concord of myndes, desirous to haue all that they had donne, by him approued. And so at their retourning they recoūted vnto him ẏ whole historye and processe of their legacion, seuerally rehearsyng euery thyng that they hadde taught and done with greate ioye and gladnes, and shewing also howe the matter had successe euen as themselues desyred. The Lorde after he had alowed their syncere faythe, but yet restrayned them from gloryyng or reioycing

And he said vnto thē. &c.

ioyeing in their actes, toke them awaye with hym into a solitary place, which was the wildernesse of the towne of Bethsaida, to thentent that after theyr great trauaile and laboure, they should there reste a whyle, and sumwhat refreshe them selfes. This goyng aparte into wyldernes was not for recreaciō and pastyme, but because they should quicken and renewe the strength of the spirite by secrete contemplacion, and prayer, ꝧ they myghte bee the more able to sustayne suche trauayles and paynes as they should soone after be put vnto afreshe. For the teacher of the gospell must very little care for the body. Moreouer for as muche as he that exerciseth the office of an apostle or preacher of goddes worde, is compelled to haue to do both with weake ⁊ strong, with learned and vnlearned, with good and bad, it can not be chosen but he muste other whiles be greatly wrasted from that perfite quietnesse, and tranquillitie of mynde. And whensoeuer it so chaunceth, then must he seuer his mynde from worldly matters, and wholly geue himselfe to secrete and most deuout prayers, and to purest contemplacion of heauenly thynges, that beyng made stronger in spirite therby, he maye soone after returne from this hys godlye meditaciō, to the helpe and comforte of his euen Christen. For vnto the place where as at that season they found the lorde Jesu, there resorted an vnnumerable multitude of people, so that it semed as it had bene an ebbing and flowyng of cummers and goers, the which would suffer the Apostles beyng then weary by reason of theyr iourney, to take no reste: no not so muche as to eate their meat. Wherfore after the people were sent away, they toke shippe, and sayled to the side nyghe to Bethsaida, ⁊ from thence went with the Lorde into a solitary place. But neither chaunced it them here long to kepe them selfes close and secrete. For the light of theuangelike veritie can in no wyse be hydde. Thys going aparte did nothyng els but make the people more gredy to folowe them. Some there were who diligently marked whyther they wēt, that is, howe they toke their gate to the wyldernesse marchyng on the citie of Bethsaida: and byanby as it was noysed abrode that Christe woulde make hys abode there, a great multitude of all sortes of people resorted thyther a foote out of all the townes there aboutes, who made so good spede in their iourney, that many of them came thyther soner a foote, then Christ and hys disciples, whiche had the vauntage of the water. A manne would haue sayde that the tyme had bene alredy present, when the people woulde goe about forcibly to enter into the kyngdome of heauen. When Jesu perceyued howe an vnnumerable multitude of people was assembled together, whiche had with very muche payne and difficultie trauayled thyther a foote, so true is it that he gate him not out of the waye, nor commaunded them to departe for their importunacie, that he cam out of the secrete place, wher he was, in manoure to meete them, goyng about to teache his disciples by sundrye wayes and meanes, howe they should at al tymes be willing and ready to set forth the gospell. And so when the moste gracious Lorde Jesus came forth, ⁊ sawe a very great, but a confuse rablement of al sortes of people (for there wer men, wemen, ⁊ children) he was moued with compassion, and shewed with iyes, countenaunce, ⁊ as we commonly say, euen with the verye forehead, an vnfayned sorowe of mynde, fashionyng thaffeccion that ought to be in him, who is a teacher of the gospell. The people thirsted after holsome doctrine. And that was playnlye declared both by the quicke spede they made

And he wēt by shippe out of the waye. ⁊c.

made, and also by the paynes they toke in their iourney. Loue made them swifte of foote: But they were as it had been a sort of shepe wandring hither and thither, for lacke of a good shepheard. For the Priestes, Phariseis, and Scribes, nothing regardyng their flocke, fed their owne belyes. Therfore Jesus takyng compassion on these simple, and disordered people, began to exercise thoffice of a faythful shepheard. Firste of al he refreshed their myndes with great aboundaunce of the meate of holye doctryne, and then immediately healed the sicke folkes, whom they brought with them.

The texte.

¶ And when the day was nowe far spente, his disciples came vnto him, saying: this is a deserte place, and now the tyme is farre passed, let them departe, that they maye goe into the countreye round about, and into the townes, and bye them bread, for they haue nothyng to eate: he answered, and sayd vnto them: geue ye them to eate: And they sayd vnto hym: shall we go and bye two hundreth peny worth of bread, and geue them to eate: He sayed vnto them: howe manye loaues haue ye? go and loke. And when they had searched, they sayd: fiue, and two fyshes. And he commaunded theym to make them all sitte downe by companies vpon the grene grasse. And they sate downe here a rowe, and there a rowe by hundredes, and by fiftyes. And when he had taken the fiue loaues and the two fishes, and loked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples, to set before them: and the two fyshes deuided he among them all. And they al dyd eate, and were satisfyed, and they toke vp twelue basketes full therof, and of the fyshes. And they that dyd eate, were about fyue thousand men.

After that muche tyme was spent herein, & now the thing it selfe gaue a watcheworde that the multitude had lykewise nede to be fedde with corporall foode, the disciples folowing the mercy and pitiefulnesse of their Mayster, aduertised him therof, saying: Lorde thou seest how a very great number of people is cum thus far without any vitayles and puruevance. And this is a deserte place, and meale tyme is past. They desirous to heare thy doctrine, forget themselues, and can in no wise be seuered from the. Wherfore let them depart, to thentent they maye repayre into the countrey, & villages nexte here about, to by them cates to eate. Then Jesus teachyng hys disciples how a multitude should be fedde, made answere: yea do ye rather who shalbe shepheardes in tyme to cum, now accustome your selfes to play the shepheardes: geue them of your owne vitayles to eate. The disciples not perceyuing for what purpose he spake these wordes, answered agayne accordyng vnto their rude capacities, saying: Thou commaundest vs to do a thing vnpossible. For thou knowest right wel, how sklederly we be prouided of vitailes necessary for our iourney. Shal we goe, & bye two hūdred penyworth of breade for this multitude, the whiche will not be ynough to suffice them, insomuche that euery man shall scarcely haue a lyttle morsell to sauour his mouth. Then Jesus preparyng their myndes by little & little vnto the myracle, sayed: Howe many loaues haue you in store? and because they had not their answere ready: Go ye (sayed he) and loke howe well ye be prouided of vitailes. They loked, & shewed hym þ there wer fiue loaues, & two fyshes. It was not vnknowen vnto þ Lord what they had: but his will was, to haue þ Apostles perfectly to know, how small store of vitayles ther was, to thentēt they myght þ more acknowleage Goddes power in þ miracle. And because they might the better discerne what a great multitude and cōpaignye, ther was, he cōmaunded them to bydde all the people to sitte downe vpon the grene grasse, so deuyded into compaignies, that in euery cōpaignie

And he cōmaunded, &c.

should

should sitte an hundred persons, or els fiftie together. The apostles dyd as the Lord bad them, and lykewise the people were obedient unto the Apostles: so greate was the confidence they had in theyr guyde, and shepeheard Jesu. Then toke he the fiue loaues, and two fysshes, and lifting up his eyes, accordyng unto his accustomed manour to heauen, gaue thankes unto the father, thorough whose beneficiall goodnesse the businesse of the Gospell dyd so well goe forward. That doen, he brake the loaues, and gaue thē unto his disciples that they shoulde sette them before the multitude. In like maner deuided he the fishes into sundrye porcions, and gaue them unto his sayd disciples, to be likewyse dystributed among all the people. All were refreshed, and dyd eate theyr fyll: none of them all lacked, insomuche that after the feast was done, the Apostles by the Lordes commaundement, gathered together the reuersion, and therwith fylled twelue baskettes. Furthermore the number of the people (whiche myght easely be knowen, by reason they were thus deuyded into compaignies, and satte in rowes) was fyue thousand men, besides children, and wemen. By thys myracle Jesus bothe prescrybed unto his dysciples a fourme or rule howe to feede a multitude with the foode of the Gospell, & also pulled oute of their myndes all pensyue carefulnesse to prouide for corporall sustenaunce. Therfore whosoeuer thou be that arte a Bishop, Curate, or pastour of Christes flocke, thynke not thus with thy selfe: I am a Doctoure of diuinitie: I am an excellent cunnyng expounder of holye scripture: I haue great store of learning wherwith to enstruct the people, and may take inough out of my riche store house stuffed with cunning, to feede them withal, be they neuer so hungry. Yea rather loke, and acknowledge how small store of vitayles thou hast at home, for the whiche, whatsoeuer it be, thou arte a debtoure unto the Lorde. But bryng suche store as thou haste unto the handes of Jesu. Desire hym to vouchesafe to handell, and breake it. That done, what he hath deliuered thee, the same doe thou, euen as he toke it the, minister unto the people as ŷ Lordes meate, and not thyne: and minister it not mistrusting, not puttyng difference betwyxt this meat & that, not trusting to thyne own strength: and so in conclusion shall it be a very euangelike banket, and the mindes of the faithfull shalbe more refreshed, and filled with this holsome foode, thus ministred by a simple person, then if the supersticiouse Pharisey, the arrogant Philosophier, or eloquent Rhethorician, would for the aduauncyng and settyng forthe of them selfes make unto the people an artificiall oracion or sermon, whiche they had diligently studied, and long time prouided for aforehand.

Now for as much as he cōmaunded his disciples before to cum unto the ministery of the gospell, without any prouision of corporall foode, here hath he declared by very dede, howe those shall wante nothyng, who whiles their myndes be wholly set upon the kyngdome of God, and the righteousnes therof, do not passe upon these temporall thynges, for the whiche the common sorte of people taketh great thought and care, yf so be there lacke not in them a sincere, and true faith in the Lorde Jesu.

And they did eate. &c.

¶ And straygthway he caused his disciples to go into the shyp and to go ouer the Sea before unto Bethsaida, while he sent away the people. And as soone as he had sent them away he departed into a mountain to pray. And when euen was cum, the shippe was in the middest of the Sea, & he alone on the lande, and he saw them troubled in rowing, for the winde was contrarye unto them. And about the fourth watche of the night he came unto them walking upon the Sea, and would haue passed by them. But when they sawe hym walkyng upon the Sea, they supposed it had bene a spirite, and cried out, for they all

The texte.

sawe

sawe hym, and were afraide. And anon he talked with them, and sayed vnto them: be of good cheare, it is I: be not afrayed. And he went vp vnto them into the shippe, and the wynde ceassed, and they were sore amased in themselues beyond measure, and marueyled, for they remembred not the loaues because their hartes were blinded.

It was but a small benefite that he filled their hungry belies, in respecte of those benefites whiche they daylye receyued of his most bounteous goodnesse. It procedeth of a greater liberalitie to fede the mynde or soule, then the bellie. And yet for all this the grosse common sorte of people are wonte (suche is their vnright, and aukeward iudgement) to set most store of all by that which is of least price and value. Therfore Jesus knowyng it would cumme to passe that they would nowe after their bellyes were fylled, imagine howe to make him a Kyng, compelled his disciples (for it was muche a do to sunder them from so louely, and amiable a Lorde) to take ship, and go ouer the water before him vnto Bethsaida, whiles he in the meane whyle sent awaye the people, who beyng dismissed, he conueyed himselfe priuily to a mountayne there to pray alone, and make peticion vnto the father, that lyke as the affayres of the ghospell had begun well, and prosperously, so might they with lyke successe go forward. In the meane time the night approched, and the disciples sayled in the myddes of the sea without their maister: and as they were sayling there arose a tempest. How can it be chosen but there must nedes be night, where that Sunne and light of the worlde Jesu, is not present? How can it be chosen but that ship must nedes be in ieopardie, wherin Christ lacketh? How can it be chosen but the Apostles must nedes be troubled, when the comforter of all men, Jesus is awaye? how can it be chosen but contrary wyndes must nedes staye and hynder the successe of mans diligence, if Jesus helpe not forward? He is many times away: but yet doeth he not forsake suche as be his vnto thende. He semeth sumtymes to forsake them for a season, because to exercise them in aduersities, and to learne theim to haue sure belefe and confidence in him. For nowe was he cum doune from the mountayne: now stode he on the sea banke, but alone without any company.

He departed into a mountayne to praye. &c.

The disciples sawe him not: neuerthelesse he sawe them. Wherfore we muste not dispayre, what trouble or distresse soeuer we be in: but in oure hartes conceyue this stedfaste belefe that the Lorde (although he no where appeare, and shewe hymselfe vysiblye) wyll not fayle to helpe hys when tyme requireth. Nowe standeth he on the shore, and seeth what laboure and payne they take in rowing. For the wynde was against them. When therfore they had thus striuen a pretye whyle with the waues and bousteous wyndes of this worlde, and were at the next doore to desperacion, about the fourth watche of the nyght, that is, a litle before the daunyng of the daye, Jesus came vnto theim, not in a shippe, but quietlye walkyng on the water (for the element knewe it maker) and made semblaunt as thoughe he woulde haue passed by them. For so doeth he other whiles suffer his to continue in aduersitie and tribulacion, as thoughe he passed not vpon theim at all, whereas in dede he neuer stynteth to care for them.

He came vnto theym walking on the sea, &c.

The Apostles after they had spyed him in the darke walking vpon the water, forgetting so many miracles as they had sene him worke before, and beleuing it to be vnpossible for the liqued element to beare the massy bodye of a man, supposed he had been sum spirite or ghost, whiche had deceyued

theyr

theyr lye sight with a vayne and phantasticall illusion. Wherfore they were sore afrayde, and for feare cried out. For they all sawe the verye shape and likenes of Jesu, and yet beleued not it was he. The Lord is euer terrible vnto those that beleue he is an auenger, and know him not to be a sauiour. Neyther is it possible for him to be knowen in the great darkenes of this worlde, vnlesse he bryng himselfe into our knowledge. Wherfore he suffered not his disciples to be any lenger dismaide with feare, but straightwaies spake vnto them with the voyce whiche they knewe right well, and sayed: Be of good chere, it is I, feare ye not. And then came he vnto them into the shippe, and furthwith the tempest ceased. Nowe after their feare was past and gone, then beganne they to maruayle howe a mannes body might walke vpon the water. They were so dull, so rude, and forgetfull, that they remembred not so muche as the miracle whiche they sawe hym worke a litle before, when he filled so manye thousand folkes belies with fiue loaues, and two fishes. And theyr hartes were so blynded, that they thought it a thyng muche to bee wondred at, to see Jesus walke vpon the water: wheras in deede it was a muche more wonderfull facte, to suffice so muche people with so litle meate. The Lord suffred this brutishe dulnesse to continue in his disciples, to the entent they also should enure themselues to beare with the dulnes, and simplicitie of weaklynges, till they were cum to more perfeccion.

And anon he talked. &c.

¶ And when they wer ouer the water, they came into the land of Genazareth, & drew vp into the hauen And assone as they wer cum out of the ship, straygthwaye they knew him, and ranne furth throughout all the region rounde about, and began to cary about in beddes, those that were sicke, when they heard that he was there, and whither soeuer he entred into tounes, cities, or villages, they layed the sicke folkes in the streates, and prayed him that they myght touche and it were but the hemme of his vesture: and as manye as touched hym, were safe.

The texte.

In the dawnyng of the daye, they came vnto the shore, and arriued at the hauen where they appoynted to arriue, in the lande called Genazareth. Jesus was scarcely entred the lande, but thither were cum diuers of the inhabitauntes that knew him. For now was the mune disclosed, & the night gone, whiche had darkened the myndes of the disciples: and many there were who marked him, whithersoeuer he went. Besyde this he was now knowen vnto very many euen by the phisnamye: but a great many mo knewe hym by the fame of his doctrine, and miracles. Now those that sawe hym, and knew who he was byanby as though they had cum as spyes, departed awaye from hym, and went through all the region, and shewed howe Jesus was landed. As sone as this rumour was once noysed abrode, very many beganne to cary aboute sicke folkes in beddes.

And began to carye about i beddes. &c.

And whithersoeuer Jesus went, whether it wer to the countrey, tounes, or cities, there was euer present a greate numbre of importune and vnquiet people, more carefull to be delyuered of theyr bodily diseases, then to be cured of the diseases and maladies of theyr soules: whiche layed out in the stretes pitifull sightes of sicke folkes, diseased with diuerse sickenesses: and besought Jesus as he passed by, that they might touche euen but the hem of his garment. For there was suche a busines, and hurly burly among them, that harde and scarce any one could be suffred so to do. It came not of any daungerousnes, or difficultie on his behalfe, that they coulde not touche him, who grutched not to touche, and handle the Leper: but the ensample of theyr fayth highly plea-

sed him, the whiche his pleasure was to haue set forth and commended to all men: and good cause why it should so be. As manye as touched him were healed, what diseases soeuer they were payned withall. They with perfite beliefe touched the hemme of his garment, whiche afterward those persons chaūced to haue, who crucified him, and put him to death: and by touching therof, were rid of theyr corporall diseases. How muche more then ought all men to endeuour themselues to touche Jesus himselfe with harte and minde, to the intent they maye be healed of the infirmities of their soules. Touchyng auayleth nothing without faith. The cruell Jewes that buffeted him, that bound him, that scourged him, that nayled him on the crosse, touched his bare bodye; but that they so touched him did nothing profite any of them at all. Thou readest the ghospell, and in so doyng thou touchest Jesu: but thou readest it to this ende to disproue it, or els thou readest it negligentlye, and takest no heede thereunto, and therfore thou touchest Jesus in vayne. Reade it with a pure & a syncere fayth, and then shalt thou anon be healed. But thou must sue vnto Jesus by prayer and peticion, that thou mayest touche hym. That man is neuer the better for touchyng hym, whome he hath not foretouched. If thou be not able to attayne that secrete wysdome, whiche S. Paul speaketh of among such as are perfite, then the hem of his garment touched, so that thy fayth be perfite wall, shall restore the to health. The hemes of the Phariseis garmentes, be they neuer so brode, are not of power and vertue to do the like. There is nothyng so lowe in the Lorde Jesu, that through faythe geueth not health.

¶ The. vii. Chapiter.

Thus went the ghospell forward among the simple, and lightly beleuyng people. But it had not lyke successe amonge the Scribes, and Phariseis, who thought in theyr owne conceiptes, that they had in theyr keapyng the castle of all pure religion, and true doctrine: and scantly estemed the vnlearned, and ignoraunt sorte of the cōmō people, for men. For of the priestes there is scarcely any where any mēciō made, but when Jesus should be put to death. Therfore lyke as in Comedies or playes there are diuerse sceanes, and pageauntes, to the intent that by the comparing together of sundry persons and matters, euery thing maye the playnlyer appeare: so in this euangelyke busines, the Lorde Jesus so ordred all thynges that were doen from tyme to tyme, that it shoulde playnly appeare to all men, after they sawe howe ready the simple people, and Gentyles were to beleue, howe vncurable was theyr froward obstinacie, who of congruence, ought to haue refourmed other, if they had been hard of beliefe. To the vnlearned and common sorte it was sufficient for the recoueryng of theyr healthe, that they touched but the hem of Christes garment. But the Phariseis were neuer the better, neyther for that they vnderstode the prophecies and fore sayinges of the Prophetes, neyther because they had so oftetymes heard Jesu preache vnto them the heauenly doctryne: nor for so many miracles, as they had sene him worke before.

The texte. ¶ And the Phariseis came together vnto him, & diuers of the Scribes, whiche came from Jerusalem. And when they saw certayne of his disciples eate bread with cōmon, that is to say

to saye with vnwashen, handes they complayned. For the Phariseis, and all the Jewes, except they washe theyr handes ofte, eate not: obseruing the tradicions of the elders. And when they cum from the market, except they washe, they eate not. And manye other thinges there be, whiche they haue taken vpon thē to obserue, as the washyng of cuppes, and cruses, and brasen vessels, and of the tables.

Nowe after all this was doen, thither came certayne of the Phariseis and Scribes in company together, forsoth a worshypfull sorte of gentilmen, and worthy to be had in great reuerence: and the more a greate deale because they came from Jerusalem, where they bare men in hande that the well of godlynes and holy doctryne was: whereas in deede there was the verye wellspring and head of all ambicion, all hipocrisie, and all vngodlynes. These felowes, because they thought themselues ryghteous men, and well learned, came not hither to learne any thing of Christ, neither to be healed, but to picke quarels. And loe, byanby was there a ready occasion for them so to do. This occasion (beyng much desirous therof) they toke of the superstitious obseruacion of ceremonies, whereof rysen almost all quarelinges, and wrongfull accusacions among christian men. The Jewes call that common whiche is vncleane and vnholy, abhorryng all impuritie, and endeuouryng in no wyse to seme to haue anywhere any maner of vncleane or filthye thyng. And this cleanesse they measured, not by puritie of mynde (the whiche is the onely, and true puritie before God) but by corporall ceremonies. And of these cremonies a fewe were commaunded by Moyses lawe, not to this ende that they shoulde be earnestly obserued for euer, but partly to the entent the ignoraunte, and disobediente people should by this meanes accustome thēselues to obey Gods commaundementes, and partely because they should by suche maner (as a manne would say) of shadowes, and rudimentes, be by litle and litle enstructed to those thinges that belong vnto true godlynes, whiche is in the soule of manne. Nowe summe of them not contented with the ceremonies commaunded by the lawe, added thereunto constitucions of their owne makyng, out of numbre, whiche the Phariseis more rigorously compelled the people to kepe, then suche thynges as were commaunded by God, alwayes, and euery where to be obserued. And for suche folish trifles, they chalenged the prayse of holines, and brought the people in a fonde beliefe, that they were made holy therby, and finally (the whiche was a muche wickeder deede) they wente aboute to forge a matter of vngodlines, or heresy against their neighbour, for the breache of such ceremonies, thobseruacion wherof conduced nothing at all vnto true godlynes.

For when they saw certayne of his disciples eate meate with vnwashed handes, that is, as they vse to speake, with commune, & vncleane handes, they rebuked them as wicked persons, and theyr maister to, who had naughtely instructed them. They condemned not this facte because it was either of it owne proper nature vicious, or els forbidden by almightye God, but because it disagreed with their vse and custome. Assuredly the worst rule that can be to iudge by, is to disalow any thyng, because thou vsest not to do the same.

And when they sawe certayne of his dysciples. &c.

For it chaunceth many tymes that the folishest thinges of all, grow to a commune custome, whiche ought not in any wyse to be made the rule of godlines, in asmuche as puritie is to be estemed, not by custome, but by those thynges whiche are true, and commaunded by God. But the Scribes, Phariseis, yea, and almoste all the whole packe of the Jewes, most folishely iudgeing puritie of mynde to stande in corporall thynges, dyd contrarie to this, supersticiously

obserue the maner taught them, not of God, but of theyr forefathers, and elders, in suche wyse, that yf they had been in daunger to sterue for hunger, they woulde haue eaten no meate, vnlesse they had first washed theyr handes. And yf they be compelled to take theyr repaste ofte tymes a daye, then washe they ofte tymes, and therfore suppose that they cumme cleane vnto the table. Further, if they returne home from the market, then do they (as though they had gathered sum filthe by touching of the people) washe theyr whole bodies afreshe before they eate any meate : whereas all this while hauyng theyr soules most polluted with hatred, enuy, ambicion, couetousnes, hypocrisye, & many other detestable vyces, they neuer haue anye mynde of washyng at all. These, and suche other like tradicions, were taught them of theyr forefathers, besydes the constitucions of the law, wheras the law expresly forfendeth that any thyng be eyther added, or taken awaye from Gods commaundementes. Neyther thought they it sufficient ofte tymes to washe theyr bodies, therby to appere the cleaner: They washed also theyr cruses, theyr brasen vessels, and their tables.

The texte. ❡ Then asked hym the Phariseis and Scribes, why walke not thy disciples according to the custome ordeyned by the elders, but eate bread with vnwashen handes? He answered, and sayed vnto them: well prophecied Esay of you hypocrites, as it is written: This people honoreth me with theyr lyppes, but theyr harte is far from me. Howbeit, in vayne do they serue me, teaching the doctrines, and commaundementes of men: for ye laye the commaundement of God apart, and obserue the constitucions of men, as the washing of cruses, and of cuppes, and many other suche lyke thinges ye do.

Nowe coulde they no lenger kepe in this foule scabbe of false reprouyng, yet quarelled not they with the disciples, but assayled the maister himselfe, as though he had committed sum haynous enormitie. Why, say they, do not thy disciples who folow the, and hang vpon thyne instruccion and teachyng, kepe the custome begon of our elders? but eate their meate with vnwashen and vncleane hãdes? Jesus intending to teache vs that there is no more noysome or mischeuous kinde of quarrelling, then when a man vnder pretence of godlynes, fyndeth faute with the well doynges of his neyghboure, sharpely reproueth theyr malice, and coloured righteousnes: By your deedes, sayeth he, you playnely declare, that the Prophete Esay prophecied of you, hypocrites, full well, and worthely, whiche make an outwarde shewe of holynes, wheras inwardly ye are replenished withall sinne & wickednes. In this Prophete, God complayneth in this wise: This people honoreth me with theyr lyppes, but theyr heart is far from me. And as thẽselues do liue, so do they enstruct other. I passe nothing vpon this cleanes of theyr bodies, and houshold stuffe, but require of them inward puritie & cleanes of soule. They serue me in vayne with this coloured kynde of godlynes, auauntyng and magnifying it, as though it were a thyng of great worthynes, and wherein perfite godlynes did stand, teaching mans tradicions, whiche make no man commendable, and prayse worthy before God: and of a superstitious mynde they haue to obserue the same tradicions, nothing passyng vpon Gods commaundementes. Looke howe muche difference there is betwene God and manne, so muche difference ought there to be betwene mens constitucions, and Gods commaundementes. God is a spirite, and that whiche is spirituall and ghostly continueth for euer, and ought neuer to bee neglected. Agayne, what thyng soeuer is corporall, thesame lasteth but for a season. If it be lawfull to passe litle vpon the

(margin: He answered & sayed vnto them. &c)

cerimo-

ceremonies whiche god himselfe hathe commaunded to be kepte, whensoeuer charitie towardes the neyghbour exhorteth so to do: Howe muche lesse then is it meete to breake the commaundementes of God, for kepyng of mans tradicions? It is a wrong shapen godlines, and an vnholy holines, to be superstitious in kepyng of suche ceremonies as your forefathers instituted and taught you of theyr owne mynde, and in the meane while litle to regard those thinges which God himselfe hath commaunded you to obserue. You thinke it to be one of the chiefeste pointes of godlines to washe your handes, your cuppes, your cruces, and to obserue manye other lyke thinges, the whiche your doinges, by reason they haue a certayne counterfayte apparaunce or visure of holines, do highly set you furthe and make you seeme prayse worthy vnto the world: and this prayse so gotten by coloured holynes, you set more by then by Goddes authoritie. For you loue your selues: and neyther seke Goddes glory, nor the soule health of the people, whose guydes, and teachers you professe your selfes to be.

¶ And he sayed vnto them: wel, ye cast aside the commaundement of god, to mayntayne your owne constitucions. For Moses sayde: Honour thy father and thy mother, and whoso curseth father or mother, let him die the death. But ye say, a man shall say to father or mother, Corban: which is, what gifte soeuer cummeth from me, shalbe for thy profite. And so ye suffre him no more to do ought for his father or his mother, and make the worde of God of none effect through your owne constitucion, whiche ye haue ordayned, and many such thinges do ye. The text

Therfore it is no maruayle yf ye disanull, and cleane take awaye that God hath commaunded to be obserued of all men for euer, to thentent that mannes tradicions, whiche procure you great gaynes and authoritie, may still continue. Doth not all the worlde see that you thus do? Dyd not god geue this law by Moyses? Honour thy father, & mother: And he that curseth his father or mother, shall die the death. This God commaundeth not in one place, but doth oft times repete it, & put euerye man in remembraunce therof, because that children should to theyr power, helpe theyr parentes when they be olde, & impotent, or fallen into pouertie, or otherwise, so oft as they are oppressed with any maner of necessitie, & by this meanes pay them home agayn, ÿ benefite of theyr nourishing. The same thing the law of nature commaundeth, which is likewise emplanted in many brute beastes, as in Storkes: But you hauing an iye to your owne peculiar vauntage, doe with your fayned doctryne, make Gods commaundement of none effect: & require that this lawe (which God would so fayne haue euery body to kepe) should geue place vnto your sayd coloured doctrine. God himselfe cryeth: honour thy father & thy mother: & ye are bold to say the contrary: Honour not thy father & thy mother. You crye not so with wordes, but you do it in very dede. So muche the more detestable is your wickednes, because you cloke the same with an ymage or colour of godlynes. For to the intent your treasury (wherwith all your excesse and pride is mayntayned) may be filled, you craftely alure whomsoeuer you can, to bring very many giftes vnto ÿ temple, by defeating euen of theyr owne parentes, whom they should accordyng to Gods cōmaundement succour at theyr nede: perswading them ÿ by this meanes the commaundement is fulfilled, as though the thing whiche is dedicated vnto the temple, wer geuen to God, & that God were the very naturall father of all menne. Wherfore vnto him who hath cast any money into the treasurye, you saye, that he nowe nedeth not to geue anye thyng

But ye say a man shall say to father. &c.

to the reliefe of his poore parentes, because the commaundement is otherwyse fulfilled: and in the meane while you so feare the parentes with vayne superstition, that they dare not require of theyr children any thing whiche semeth once dedicated vnto God, lesse in so doyng they shoulde bryng them selues in daunger to be accused of sacrilege. Doubtles God hath no nede of your money, neyther is the same employed to hys glorie, but turned to your owne priuate commoditie: and though it were bestowed vpon the buildyng of the temple, yet with God there is no temple so holy that for the mayntenaunce therof, he woulde haue the children forsake theyr parentes at theyr nede. Do not you, when that by suche fayned doctrines, ye bothe so deceyue the children, that they refuse to helpe theyr parentes, & also so feare the parentes that they dare not touch any thyng once consecrated vnto the temple: doe not you, I saye, whiles you thus stablyshe and vpholde youre own commaundementes, dysanull and put out of place goddes commaundementes? This thing haue I brought you forth for an ensample, whiche ye cannot denye. But you offend not herein all onely. For in many other thynges you doe the lyke, as in that you nowe doe. Goddes commaundement is: thou shalt loue thy neighbour as thy selfe. And you for trifling washynges taught you of men, go aboute to surmyse matters both againste me, and my disciples, nothyng regardyng goddes commaundemente in thys behalfe.

¶ And when he had called all the people vnto him, he sayde vnto them: Herken vnto me euery one of you, and vnderstand: there is nothing without a man that can defile him
The texte. when it entreth into him: but the thinges which procede out of a man, those are they that defile the man. If any man haue eares to heare, let him heare. And when he cam into the house away from the people, his disciples asked him of the similitude. And he sayd vnto them: are ye also so greatly without vnderstanding? Doe ye not yet perceyue that whatsoeuer thing from without entreth into a man, it cannot defyle him, because it entreth not into his hart, but into the belly, and goeth out into the draught, purgeing out all meates?

After the Phariseis were with these wordes vnto them priuately spoken, rather put to sylence then cured of theyr maliciousenesse, he eftsones called all y people vnto him. For his pleasure was to haue them all monished of y premisses, least they should at any time afterward, haue bene by Pharisaicall tradiciōs, withdrawen frō the puritie of the gospell. Heare you all, saith he, and vnderstande my wordes. You sawe howe I was accused of heresie or vngodlynesse, for that sum of my disciples dyd eate breade with vnwashē hādes, as who saye, he that so eateth, were by suche meate polluted & made vncleane before God. The cleannes, and vncleanesse, of man standeth not in outwarde, but in inwarde thynges. Neyther canne the soule of manne bee defiled with corporall thinges. Therfore nothyng that is without man, & entreth into the bodie, can make him vncleane before god. But suche thynges as be within man, and cummeth out of hym, declareth hym to be vncleane. By this darcke saying, the Lord Jesus gaue the people occasion
He y hath eares. &c. diligentely to ensearche what was the meanyng of his wordes, and to make thē more diligent, he sayd moreouer: whoso hath mete eares to heare, let hym heare: meanyng that the foresayed songe was songen in vaine to the deafe Phariseis. But after the multitude was sent awaye, and he gone into a house, then the disciples desyred hym aparte, to expounde them the parable of y differēce betwene the thinges entring in & cumming out of man. Jesus here folowing thensample of a faythfull, and diligent scholemaister, after he had

had gyuen them a litle checke, and by that meanes made them to take better hede vnto his wordes, then did he teache them the mistery, and secrete meaning therof. What, sayeth he, are you also, whome I haue specially chosen out to teache other, so voyde of vnderstādyng? Truly ye your selues ought to haue gessed what was meant by this parable, by so manye as I expounded to you heretofore. Perceyue you not that mans cleannesse & vncleanesse can neuer be knowen by those externall thinges which entre into him? For whatsoeuer entreth in by the mouthe is not conueyed into the harte, but in to the stomacke, and anon after into the bely: from thence, yf there be anye thinge that is vncleane and filthy, it is auoyded out into the priuie: so that to the eater euerye meate is cleane, because nature purgeth whatsoeuer is here vncleane, and filthy.

What soeuer thig frō without entreth in to &c.

And he sayde: that whiche cummmeth out of a man, defileth the man. For from within euen from the hart of men. procede euell thoughtes, aduoutry, fornicacion, murther, thefte, couetousnesse, fraude, deceypte, vncleanesse, a wicked iye, blasphemies, pryde folishnesse: all these euel thinges cum from within, and defile a man.

The texte.

But those thinges that cum out from the most inward partes of man, be tho that both make and declare him, to be vncleane. The seate of the soule or minde, is in the hart, and in the soule is true cleanesse and vncleanes. For this cause he is not forthwith cleane whoso hath washed his handes, but whoso hath a washen, and a cleane harte. Therfore all that cummeth from thence doeth verely declare manne to be cleane, or vncleane. For out of the most secret corners of the hart do yssue euel thoughtes, aduoutry, fornicacion, manslaughter, thefte, couetousnesse, gyle, falsehode, vnchast lyuing, a naughty, and an enuyous iye, rayling wordes, pryde, and folishnesse. The meate which is eaten with vnwashen handes, bringeth in none of all these enormities, but they springe euen of the man himselfe, that is to say, of the harte: and when they once cum out, then doe they playnly declare him to be vncleane in dede, whose hart is defiled with so many filthy vices. If they be kept in, and hid, yet is the mā neuerthelesse vncleane, in thē sight and iyes of almighty God, who throughly seeth the entrayles & bowels of the harte. But yf they fortune to cum out eyther by wordes or dedes, then do they not onely testify that the persons from whome they procede are vncleane, but also many times do defile other mo, whiles that by the iyes, and eares, they entre & crepe into the myndes of the hearers and sears. Wherfore let your chiefe care be, to kepe your hart cleane, and then shall it not skill, whether you eate your meate with washen handes, or vnwashen.

¶ And from thence he rose, and went into the borders of Tyre and Sydon, and entred into an house, and would that noman shoulde haue knowen. But he could not be hid. For a certayn woman (whose doughter had a foule spirite) assone as she heard of him, came & fell at his fete. The woman was a Greke, out of the nacion of Syrophenicia. And she besoughte him that he woulde cast out the deuill from her daughter. But Jesus sayde vnto her: Let the children first be fed. For it is not mete to take the childrens bread and to cast it vnto whelpes. She answered, & sayd vnto him: euen so lorde, neuerthelesse the whelpes also eate vnder the table of the childrens crummes. And he sayd vnto her: for this saying go thy waye, the deuill is gone out of thy daughter. And when she was cum home to her house, she found that the deuell was departed, and her doughter lying on the bed.

The texte.

After these thinges wer thus doen, Jesus signifying euen by the very chaungeing of place, how wery he was of the Jewish honouring & seruice, which was almoste altogether estemed by thobseruacion of folishe corporall ceremonies, and coarcted within the very narrow limites of Jewry: signify-

yng also how much he desyred to be at large among the Gentiles (where he shoulde be honoured in spirit, and trueth) gat himselfe thence and went into the borders of Tyre, and Sydon, but as a priuie geste because of the enuious Iewes, who by reason they counted the Tirians and Sidonians for dogges and abhominable people, would not haue suffered him to haue translated and had away the doctrine of the gospell vnto them. Wherfore being there, he vsed not to be conuersaunt in open and common places, as he was wont to be among the Iewes, but went into a house, as though he had bene desirous to kepe himselfe secrete, and vnknowen. Albeit he coulde in no wise so do. So greatly had the fame of his wordes, and dedes spred abrode, and stretched forth it selfe, euen beyonde the bondes and limites of Iewrye, as though it had then deuised to ouerrunne the whole worlde. In this wise is the glorye and prayse gotten by leading a godlye lyfe after the gospell, best of all spred abrode, whē that of it owne accorde it foloweth him, who exchueth and shunneth thesame. For a certayn woman of Canaan, as this rumour was bruted, and noysed abrod of Iesu, came oute of ẏ coastes of her countrey, and anone conceyuing a greate confidence of him, hasted her to the place wher he was: and being with muche a doe let into the house, fell downe at his feete. This womanne was not of the Iewishe, but of the heathen religion: not a Iewesse borne, but a Syrophenisse. Here thou seest a figure of the churche which anon after should be assembled and gathered together of the gentiles. The Iewes droue Iesu out of theyr countrey: but this Syrophenisse forsoke her countreye, and wente to mete him. It is but lost labour to cum to Iesu, vnlesse thou haue first forsaken thyne olde vices being now familiar, and of houshold with the. Thou must flitt out of thyne owne house, to thentent thou mayest cum vnto the house where Iesus abydeth. This woman had a daughter at home vexed with an yuell spirite, by the which daughter are vnderstand the people geuen to ydolatrie. Wherfore she desyred Iesu that he would vouchsafe to deliuer her from the spirit. How much perfiter was the fayth of this heathen woman, then of the ruler of the synagoge? Iesus because he woulde make the faythe of this woman more apparaunt to all men, shaped her an aunswere as though he had bene of a Iewish mind, saying: suffre the children, first to be filled. It is not beseming that I take the breade of the children, and caste it to dogges. For the Iewes do glory, and make theyr vaunte that they alone be the children of God, and esteme the gentiles, who are of a contrarye religion to theyrs, for dogges. He calleth the vertue of the gospell bread, whiche by the heauenly doctrine, and pure faythe, healeth all diseases, and expelleth all kinde of deuels out of mennes sowles. The woman nothing offended with this rebuke, tourned his wordes into an argumente to obtayne her peticion, the whiche he spake (as it semed) because to shake her of that she shoulde make no further suyte and requeste vnto him herin. Thou sayeste very well, sayeth she, Lord. We heathen people haue not disdayn at the Iewes, that they (as children) do honorably sit at the table of theyr exceding riche father and eate theyr fill of the holye loaues. But yet dogges are permitted to eate the crummes which fall downe vnder feete from the childrens table. Iesus, as though he had bene ouercum with so great faythe, pacience, humblenesse of mynde, and constancy of the woman, answered, and sayd: By reason of this answere thou obteynest that perforce, whiche it was not yet time for me to

And he besought him ẏ he would cast out. &c.

She answered, ẏ sayd. &c.

And he said vnto her: for this saing. &c.

geue

geue the. Get the home, thy daughter is now deliuered of the spirite. The woman gaue credence vnto his wordes, and so departed thence with great ioye and gladnesse, and proued all thinges true, that Jesu tolde her. For she founde her daughter at rest in her bed, now cleane delyuered from any further vexacion of the fiende. Assuredly the faythe of the mother, enforced Jesu to heale the daughter. Assone as the euill spirite is once put to flight, then foloweth there incontinent quiet of mind and conscience. For that euer foloweth innocencye and clean life. So at this day the congregacion of godly folkes, resorteth vnto Jesus, and maketh intercession for suche as are no lesse vexed with Idolatrye, ambicion, wrath, couetousenesse, and a furious desire to make warre, then yf they were vnder the thraldome of some foule spirite. The Jewes thoughte it not besemyng that they whiche a litle before were enforced to do all mischief at the will and pleasure of diuels, shoulde sodaynlye throughe the grace of the gospell, be receyued to the dignitie, and felowship of the children of God: and the cause why was by reason they perceyued not howe this high preeminence oughte not to be estemed by cōsanguinitie or kinred, but by feruentnesse, and constancye of faythe, towardes the Lorde Jesu. Christe was promised vnto the children of Israell, and to the posteritie or successours of Abraham: But they are ẏ posteritie of Abraham, whiche folow the faythe of Abraham. They are the children of Israell which require not heauen gates to be opened vnto them for theyr merites sake, but go about violently to entre in by force of an euangelike faith. For Israell is as muche to saye in the Hebrue tongue, as a man strong or valiaunt against god. For when the Gentiles (who before tyme were blemished with all kindes of vices, & had no good dedes at al wherby they might make anye iuste title or clayme vnto the kingdome of heauen) were by the iustice of God cleane excluded and shut oute: then brake they in by the windowe of mercy, and made themselues a way in by constaunte fayth, as it had bene with sum toole or weapon, violētly breaking vp the walles of ẏ same kingdome. The time was not yet cum that they shoulde be openly called to the folowship of the kingdome of heauen: but yet the Lorde maketh many foresignes of theyr vocacion, as one desirous to preuente the thing, whiche he chiefly desireth.

¶ And he departed agayn from the coastes of Tyre and Sydon, and came vnto the sea of Galile, thorow the middes of the coastes of the ten cities. And they brought vnto him, one that was deaf & had an inpediment in his speache. And they prayed him to put his hand vpon him. And when he hed taken him aside from the people, he put his fingers into hys eares, and did spit and touched his tongue, and loked vp to heauen, and syghed and sayd vnto him: Ephata, that is to saye, be opened. And streyghtwaye his eares were opened, & the string of his tongue was lewsed, & he spake playne. And he commaunded them that they should tel no man. But the more he forbad them, so muche the more a great deale, they publyshed, saying: He hath done al thinges well, he hath made both the deafe to heare, and the dumme to speake. The texte

After this sede was priuely, and as a man would say, by stealth, sowen amonges the Tyrians, Sydonians, and Cananites, the Lorde reculed, & went agayne vnto ẏ lake of Galile: leauing Sydon, and passing along by ẏ countrey of Decapolis or ten cities, wher as before he healed a man vexed with a spirite. And when he was hither cūmen they brought him a pitifull sight, that is to wete, a manne both deafe, & dumme. For he muste nedes be dum, who so is of nature deafe: But more miserable is his deafenesse, which lacketh meate eares to heare ẏ word of god. He is worse dūme, who hath no

 tongue

tongue to confesse his owne filthie liuing and gods mercy. By the hearing of fayth, beginneth our saluacion: and by confession of mouth is the perfeccion of soule health. The Jewes albeit they dayly heard Jesus speaking, yet they hearing heard him not, because folowing thensample of a serpent called an Aspike, which stoppeth her eares against the voyce of the wise enchaunter, they woulde geue no credence vnto suche thinges as they heard. And therfore had they a tongue to backbyte, and make yll reporte: but none at all to professe the holsom faythe of Christ. But what shall this sely poore wretche do, who hath neyther tongue to desire the Lord to geue him health, nor eares to heare that voyce of Jesus, which reyseth to life euen the dead? Other that had both tongue and eares holpe him. They brought him vnto Jesus: they besought him of his gracious goodnesse, to vouchesafe to laye his hande vpon him. So pleaseth it the most mercifull lorde to helpe sinners, euen at the contemplacion of other mennes faythe. The christian nouice is broughte vnto Jesu. He hath made an ende bothe of yll doing, and naughtie speaking : but yet hathe he not learned to doe well: yet hath he not learned to confesse the goodnesse of the gospell. For how can he so do vnlesse Jesu lay his hand vpon him? Men do but labour in vayne yf Jesu put not to his secret power and vertue. The lorde could euen with the bare worde of his mouthe, haue easlye healed this deafe and dumme felow: but this fourme of healing was set out for our enstruccion. For like as ꝑ wordes of Jesus are most commonly parables or misteries: euen so be many times his doinges to. He toke him by the hande ⁊ led him aside from ꝑ multitude of people. Safe is he whome soeuer Jesus hath taken, and seuered from the ruffling of this troublous, and vnquiet world. Then put he his fingers into his eares, ⁊ touched his tongue with his spittell. Now is health verye nere when Jesus by vertue of his spirite (which is the finger of god) vouchsafeth to touch the eares of our minde, when the spettell of heauenly wisedome (which is himselfe) cumming out of the mouth of the highest father, dayneth to touch the tongue of our soule, to thentent that all godly thinges may rellise and sauour vnto vs. For without this humour, there is no tast: and if mannes spettell be fautie, then maketh it a wrong iudgemente in tasting. This spettell dothe not onelye leuse the tongue, but allso open the iyes of the blinde borne person, as often as it is mingled with earthe, and the iyes are therwall anoynted: wheras the spettell of the Philosophers, ⁊ the Phariseis, doeth rather put out the iyes altogether. As Christ did, so in manour do the teachers of the gospell. They take men ⁊ leade them awaye from the multitude, when they call them backe from the brode waye (by the which very many walke vnto damnaciō) to the felowship of the litle flocke of true Christians. They put theyr fingers into theyr eares, when perswading them to put no trust in thinges transitory, they styrre and exhort them to embrace the heauenlye doctrine. They laye spettell vpon theyr tongues, when they exhorte men to professe the Euangelike and Christian fayth.

They lay on theyr handes, when they geue the holy gost to them that be baptised: by whome theyr sinnes are taken away, and innocency is conferred. But the teacher doeth all this in vayne outwardly, excepte Christe worke within and send down his godly vertue from heauen. Jesus willing to shewe vs as it were a certayne fygure herof, when he had taken the man

and

and first put his fingers into his eares, and then spit on his tongue, he lifted vp his iyes to heauen, and sighed. This sighing came not of any mistrust to cure the man, but was a passion or poynte of him that greuously bewayled mannes calamitie.

For what thing is more miserable and wretched then they, whose inwarde eares are so occupyed and encumbred with worldly lustes, that they cannot heare the worde of God? Whose tongue is so entangled, and infected with naughty affeccions, that they sauour not of heauenly thinges, but are altogether dumme to confesse theyr owne sinfulnesse, and dumme to set out the mercy of God? Therfore the sighing of Jesu, putteth vs in remembraunce in what case we were: but his loking vp into heauen, taketh away desperacion shewing vs from whence cummeth our ready succour, and also whom we ought to reken our selues bounden vnto, that we, which had before open eares to heare detraccions, ribaudry, fond tales, Pharisaicall doctrine, opinions of Philosophers, and the suggestions of the diuell; haue nowe the same opened, to heare the heauenly doctryne of the ghospell: and that we which had before our tongue so infected with the spettell of the fleshe, that we lothed the delicate foode of the heauenly Philosophie: so tied with the diuels bondes that we coulde neyther knowledge our offences, nor set out goddes glory: do now confesse how nothing is due vnto vs for our desertes but onely hell: and how it cummeth wholly of the bounteous goodnes of God, that we be chosen both to the name, and also to thinheritaunce of the children of god. Wherfore let the priest in like manour rather mourne, then rage againste other mennes sinnes: rather sorow, than be angry. Neyther let him chalenge vnto himself the power to geue absolucion: but loke vp to heauen, confessing, and testifying therby, that all that euer is doen through sacramentall rites, and ceremonies, is done by goddes power alone, and not by mannes. Jesus sayed vnto the man: Ephata, which worde signifieth in the Hebrew tongue, be opened: And by and by of his worde there ensued a vertue. For anon his eares wer opened, and the band of his tongue was lewsed, and he spake redily. They had open eares, who after the lorde sayed vnto them (come after me) forsoke all that euer they had and folowed him. They had a readye tongue, whiche after they had receyued the holy goste spake with sundrye languages the wondres of god, and aunswered the rulers charging them that they shoulde not from thenceforth be so hardy, as to preache the name of Jesu, on this wise: whether we ought rather to obey god then men, iudge you. These thinges were done aside from the people. For we muste not make a wicked multitude witnesse bearers of oure firste professing of the gospel leaste they haue in derision, yͭ they as yet beleue not.

And saied vnto him: Ephata.

Therfore Jesus charged them they shoulde tell no bodye hereof, not for that he woulde not haue his miracle disclosed and knowen, but because the thing self doth better declare the power of god, then any publycacion, or setting forth of man. They all knew this deafe & dum person. Nowe he heard, & had his tonge at will. And so did he blase, euen whē he spake neuer a word of the matter, the great benefit receyued of Jesu. Further, Jesus was in this world conuersaunt vnder the shape & likenes of man, because he would enstruct menne, and teach them what they shoulde do. What thing so euer a man

And he commaunded them. &c.

a manne dothe that is excellent and prayse worthye, let him couet to haue no wordes made therof, to thentente that mannes glorye maye be vtterlye suppressed, and onely goddes glory aduaunced. It is ieopardy to magnify and extoll manne, but the power, and goodnesse of God, is euermore moste worthely praysed. Albeit neyther is the glorye and prayse of man (if any be due vnto him) cleane suppressed: Yea ofte times the more it is auoyded, the more it foloweth. But a christian teacher muste be of this mynde, to desyre, as muche as in him lyeth, to be knowen to god alone: and in so doing, he is the more worthy to be praysed to euery body.

For whoso desireth glory and prayse among men, the same in that he is so desirous therof, deserueth to haue none at all. Wherfore in that Jesu forbad them whiche brought the dumme manne vnto him, to tell anye bodye what was done, he therby more prouoked them to publish, & tell it abrode to all menne. And so muche the more had they his greatnesse, and excellencie in admiracion, because that he, who bothe was able to doe, and wroughte in dede suche feates among them, did not onely not require of them anye mede or rewarde for his labour, but also woulde not somuche as take the fruicion of that glorye and prayse, which he moste worthely deserued, for so notable a miracle. But as it is the propertie of him who is beneficiall in dede, to require no prayse for his benefit: so is it agayn the part of a thankefull person, so muche the more earnestly to render hartie thankes, because the authoure of the benefite loketh for none at all.

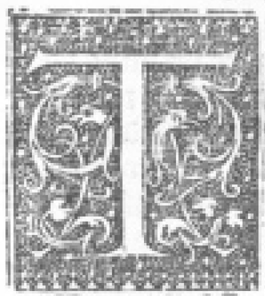
Therfore those felowes reported euery where of Jesu, saying: He hath done all thinges well, and hath restored to the deafe theyr hearing, and to the dumme, theyr tongue, and speache. This praise is agreable to none, but to god alone. No earthly manne doeth all thinges aright. All the miracles that Jesu wrought, were vndoubtedly oure benefites: whiche miracles yf a man wey and pondre after the outward apparaunce of corporall thinges, in dede there were many of them, that farre passed this, wherwith he made the deafe to heare, and the dumme to speake. But according to the spiritual meaning herof, the summe of a christen mannes felicitie standeth in this poynt, that with his eares he may heare the wordes of the gospel, and then with his tongue, vtter, & speake what he hath learned, and geuen credence vnto.

He hathe done al thinges wel. &c.

The. viii. Chapiter.

The texte.

In those dayes when there was a very great companye, and had nothing to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion on the people because they haue now bene with me thre dayes, and haue nothing to eate, and if I sende them away fasting to theyr owne houses, they shall faynt by the way. For diuers of them came from farre. And his disciples answered him: where should a man haue bread here in the wildernesse to satisfie these? And he answered thē. How many loaues haue ye? They sayde, seuen. And he cōmaunded the people to sitte downe on the grounde: And he toke the seauen loaues. And when he had geuen thankes, he brake them and gaue to his disciples to set before them. And they did set them before the people. And they had a few small fishes: and when he had blessed, he commaunded them also to be set before them. And they did eate, and were suffised, and they toke vp the broken meate that was lefte, seuen baskettes full. And they that did eate were about fower thousande. And he sent them away.



The Lord Jesus exhorteth his disciples by diuerse ensamples, to continuall beneficence and well doyng, the chiefest parte wherof is to feede the ignoraunte people with the doctrine of the ghospell. Therfore he repeteth thensample of feadyng, because the thyng so ofte tymes prynted in theyr mindes, should in no case out of memorie. For it fortuned on a certayne season, that a greate multitude of people, came vnto hym to wyldernesse, bryngyng with them many sicke folkes, payned with diuerse diseases. The moste gracious Lorde cured all theyr corporall sickenesses, and fedde theyr soules with the heauenlye doctryne. And by reason he was so readie to do good, he so wan the hartes of the multitude, that they coulde by no meanes be seuered from hym.

And whiles theyr myndes were wholelye fixed vpon the kyngdome of God, they remembred not to make prouision for vitayles, in somuche that when theyr bodies wer healed, and their soules fed, they were in great daunger to sterue for hunger.

Assuredly honger is a sore thing, especially when it chaunceth among a multitude. Jesus myndyng to teache the apostles by dede selfe that suche shall want nothing, as cleaue vnto hym by sincere fayth, sayed vnto them: I haue compassion vpon this multitude. For lo, they haue been with me nowe this three dayes, and haue nothyng to eate. If I sende them away fasting as they be, it is ieopardie lest they faynt, and tyar by the waye, before they get home. For sum of them came a great waye hence. By these wordes Jesus prouoked his disciples to attend vnto the miracle, whiche he purposed to worke. How- beit they being yet rude, and ignoraunt, had cleane forgotten how that before he had fedde a greate numbre of people with fiue loaues, and two fishes: and therfore answered in this wyse: Where should a man haue bread here in wildernesse to satisfie so great a multitude, and so houngrye withall by reason of two dayes fasting, although there lacked not money ynough to bye it? Here thou hearest an answere of forgetfulnesse, and distrust.

And his disciples aunswered &c.

Jesus asked them agayne: howe manye loaues haue you? They loked vpon theyr vytayles, and aunswered, seuē. Doubtlesse this was the true Euangelike bread, not of barly, but of wheat, like as were the loaues before mencioned, wherwith the chyldren are fedde, whiche is not cast to dogges. Barlie hath in it his proper floure, but couered with a rough huske, or couering. The fiue bokes of Moyses called the Pentateuche, haue also in them a spirituall vnderstanding, but the same is wrapped, and couered with darcke figures. The nūbre of the loaues was multiplied, but the couering was taken awaye, in token that grace was encreased, and ceremonies diminished.

Nowe whereas the disciples thought that these vitayles would not haue been sufficient for so great a multitude of people, Jesus, that notwithstādyng commaunded them all to sitte downe vpon the grounde. It is a blessed feast where the hungry multitude sitteth downe at Jesus commaundement. That is doen, whensoeuer the people desirous to heare goddes woorde, cum to the temple, there to heare Jesu speaking by the mouth of a good preacher. For many do cum with no more deuocion to the sermon, then the common sorte be wonte to goe vnto the stage, there to beholde a playe or interlude, of sum vnghostly matter. He that will haue his belye filled with the loaues of Jesu,

must sitte downe, and that vpon the grounde. He must cum hither with quiet affeccions. They deserue not to be fed with this meate, whiche lye all at pleasure in the beddes of the Phariseis, and Philosophers doctrine. O thou that arte but yearth, and ashes, why art thou proude? why art thou puffed vp with vayne glory, by reason of thy vayne philosophie? why puttest thou confidence in these thinges, wherin is no safetie? Knowe thy selfe: Humble & cast downe thyselfe vnto the grounde from whence thou camste. Let all fleshely lustes be setled, and quiet in the: and then shalt thou be filled with Christes meate. All this that I speake of was doen. The whole multitude sate doune vpon the grounde. Beholde now, and marke me well what Jesus doeth. He toke the seuen loaues, and to shewe that all cummeth of God, whatsoeuer conduceth vnto mannes saluacion, he lifted vp his iyes to heauen (for there dwelleth the father, of whom he commaunded this breade dayly to be craued) and gaue hym thankes: not takyng vpon him as of himselfe, the authoritie of this ministerie, least pure manne shoulde take ought vpon him. For he might iustly haue taken vpon him this authoritie, as equall with the father) albeit concernyng also his diuine nature whatsoeuer he is, or hathe, he is debtour for thesame, vnto the father) but thensample that he shewed, was more expedient for our enstruccion.

And he toke the seuen loaues &c.

After he had geuen thankes, he brake the loaues, and being broken, deliuered them vnto his disciples: that euen as they receiued them, so shoulde they sette them before the people. Mannes wordes are not pythy and effectuall, excepte they be handled before, with Christes handes. Thou haste eloquence: Thou haste knowleage in philosophie: Thou haste a good witte: thou haste knowleage in holy scripture, in the lawes ciuill, and cannon: whatsoeuer thou hast, firste deliuer it vnto Christes handes: let hym blesse, and halowe it: lette hym breake it: and then do thou minister thesame vnto the people: not as thyne owne, but as receyued, and deliuered the of him. For there are some, whiche breake the bread of holy scripture not as they ought to do, writhing and wresting it to the lustes of man, and not to the wyll and pleasure of Jesu. For Jesus doeth so breake it, that the hungry multitude maye be fylled, and not that the ambicion, and couetousnesse of prynces maye be therewith bolstred, and maynteyned. Whoso teacheth the ghospell for gayne, or for to get glorye, and prayse of man, or els for any other worldly affeccions, thesame receyueth not loaues broken of Christ. Therfore in preachyng the worde of God, and Christes ghospell, let vs folowe his disciples. As Christ commaunded them, so did they set the loaues ready broken to theyr handes, before the multitude.

And they had a fewe small fishes &c.

Here some manne will saye: what, is there no meate? Is it onely a breade feast? There must not be muche added vnto the loaues of the ghospell. There is nothyng of more vertue and efficacie: nothyng more swete and pleasaunte in tasting then they are: And yet through the bounteous liberalitie of the feast maker, there are added vnto thesame a fewe small fishes. Paraduenture the apostles will put hereto certayne epistles, howebeit theyr putting to wyll not be much, & but a very small matter or trifle, in respect of the euangelike prouision. This addicion was permitted for the lothsomnesse of certayne persons: but we must require it no more. We ought to content our selues with the meate alreadie prepared, least yf any would styll put to of his owne prouision whatsoeuer hym lusteth, it shoulde then becum the feast of menne, and not of

Jesu

Jesu Christ. For Jesus did lykewyse halow these litle fishes, albeit they were but few, and small, and commaunded them to be set downe before the people, whiche thing yf he had not doen, they should not haue been set before them at all. Do not here complaine of the frugalitie, and slender prouision of meate: els if thou wilt permit the knackes and iunckettes of the Rhethoricians, the royall dishes of the Philosophers, and the unsauerie potage of the Phariseis to be serued in, then shall it be ieopardie, least the bread of the gospell sauer not unto the mouthe that is infected & brought out of taste with so many sortes of diuerse meates. Now that we may depart w full bellies from this euangelike feaste, let the teachers do as the apostles did, and likewyse the people, as dyd that multitude. What did the apostles? As they receiued this meate of ỹ lorde, so did they set it down before the people, without any doubting, or reasoning. The multitude was also quiet, and receiued it without murmuryng & grudgeing against theyr ministers, and toke well a worth whatsoeuer was geuen them. And so in conclusion, besides that euery one of them had ynoughe, there were also seuen baskettes fylled with the meate that remayned when euerye man had eaten his fill. Moreouer the people (whiche a manne may more merueyle at) that were satisfied and filled herewith, drue almost to the numbre of fower thousand persons. Certes this was the largesse of goddes worde and the ghospell. Whensoeuer there cummeth a proud teacher fournished with no small prouision and furniture, aswell of liberal sciences, as of other good learning, lawes, and constitucions, so that he hath in all thynges excedyng great skill and knowleage, crying ofte that he shall not haue tyme ynough to prosecute his matier, that his audience is not receyuable of so high misteries, that he is drowned with copie of matier, and standeth in doubte where he maye best begin: Do not we see it cum to passe that his audience departeth awaye hungry: muche lesse then remayneth there ought, when the feast is ended.

And they that eate. &c.

But of this frugall, and sparing feast of Jesu, there are lefte seuen baskettes full of broken meate, unspent. The aboundaunce and plenty of the euangelike feast standeth not in the multitude of sciences, as it were in sundrye kyndes of meates, so many in numbre, that the sight of them will take awaye a mannes appetie, and prouoke hym to lothsomnesse, nor in sauces made of the mengling together of all manour of humayne and secular learnynges, but in the vertue of the worde deliuered us of God, and truly ministred without any fraude, or couine. When Jesus had thus fed the people, then he sent them awaye. This is also sumwhat, happely to depart from the feast or banket of Jesu. So are they sent awaye, who render him hartie thankes: who laye up his benefites in theyr soules, and there digeste the meate whiche they haue receyued: who after they be cum home (their bodies beyng now, as it were well fedde) do by good workes doing, practise suche thynges as they haue learned.

And he sent them awap &c.

¶ Anon he entred into a ship with his disciples, & came into the partes of Dalmanutha. And the Phariseis came furth, and began to dispute with him, seking of him a signe from heauen, tempting him. And when he had sighed in his spirite, he sayth: why doth this generacion seke a signe. Verely I say unto you, there shall no signe be giuen unto this generacion. And he left them, and went into the shippe agayne. And departed ouer the water.

The texte.

These thynges so doen, Jesus forthwith departed thence, and hasted an other waye. The heardman must neuer be conuersaunt with his flocke, but when it is to be holpen. He hath healed the sicke, taught the people, and fedde those that were in ieopardy to perishe for hungre. After all these benefites still

to tarrie with them, semeth to bee a pointe of suche a one as loketh for summe thankes or gramercies. The necessitie of the multitude, whether it be bodily, or ghostly, is by all manour of meanes to be holpen: but the nature of ÿ people is suche, that for the lest good tournes of all, they are wonte to geue moste hartie thankes. It is the smallest benefite that canne be, to feede and nourishe the body: it is a greater, to heale it, and the greatest of all to heale and feede the soule, with holy doctrine. None of them made him a kyng for the doctrine that he preached, and the diseases he cured: But for meate, they gaue him a kyngdome . And least they woulde nowe haue doen the like agayne, he departed straightwayes from them, and takyng to him his disciples (whom he choase because they should alwayes accompanye him) he toke ship, and so came vnto the coastes & borders of Dalmanutha or Magedā. And that the vnbeliefe of ÿ Phariseis may the oftener appeare, they came likewyse hither out of theyr countrey, not to be healed, but to pike quarels. For they had enuy at his miracles, and enuied also the people whiche were holpen with so manye of his benefites. For this cause they began to reason the matter with him, as though the miracles whiche he shewed, had not been wrought by the heauenly power, because they were (as they sayed) but base, and after a commō cast. Wherefore in case he would haue them, being men far aboue the commune sorte, and as you would saye, heauenlike felowes, to beleue in hym, they required hym to shewe some signe from heauen, as Moyses obteyned Manna from thence: and Helye brought to passe by his prayers, that fyre sodaynlye discended from the same place, and consumed both the burnt sacrifice, and the wood, and to be shorte, all the water that was in the trenches or cesternes by the altare.

And ÿ phariseis came forth. &c.

And began to dispute with hym. &c.

The Lorde knowing right well that whatsoeuer he had doen, they would haue had a quarell to him therfore, for if there had been any wonderfull signe or token shewed thē from aboue whereas the princes of darkenesse do raigne, they might with much more appearaunce of trueth, haue ascribed it vnto Beelzebub, then those thynges whiche they saw with theyr iyes, hearde with theyr eares, and handled with theyr handes, chiefly because it is a commune practise among the experte in arte Magike, to cause sodayne showers, and dasshes of rayne, thunder, lightnyng, hayle, and tempest: the Lorde, I saye, perceyuing this, sighed in his spirite, shewyng therby how wofull he was for theyr so obstinate vnbeliefe. And as though he had been in a fume, & chafed with anger, he spake vnto himself on this wise: What a froward nacion is this, which after so manye miracles sene, yet neuerthelesse requireth a signe, as though she had neuer sene none before. Then he tourned him to the Phariseis, and sayed: Of this one thing, I assure you: there shall no signe be nowe geuen vnto this nacion, the whiche onely to tempt me, she requireth from heauen. But she shall haue a signe geuen her that she loketh not for, from beneath . And it shall bee the signe of Jonas . For this Jonas after he was swalowed vp the space of thre dayes, and beleued to haue been dead, was deliuered agayne out of the whales bely, when no man thought it: euen so the sonne of man after he hath been hid about thre dayes space in the belly of the earth, shall rise vp alyue agayne, contrary to all your expectacion and wening.

And when he had sighed. &c.

Verily I saye vnto you. &c.

When the Phariseis vnderstode not these wordes, Jesus departed from thē as from desperate persones, and retourned vnto the shippe, and so passed ouer the water: Thus the Lorde Jesus desirous of mannes helthe, ofte times

And he left them. &c.

chaungeth place, not seking for sacrifices, whereof he had long agoe his fyl, but true faith. This scarcely found he in the worlde, but yet euery where rather then among the priestes, Scribes, Phariseis, and head men of the people. So yll doth the fayth of the gospel agree with thē, that haue the world at wyl.

¶ And they had forgotten to take bread with them, neyther had they in the shippe with them more then one loafe. And he charged them, saying: take hede, beware of the leauen of the Phariseis, and of the leauen of Herode, and they reasoned among them selues, saying: We haue no bread: and Jesus knewe it, and sayth vnto them: why take ye thought because ye haue no bread? perceyue ye not yet neyther vnderstand? haue ye your hertes yet blynded? haue ye iyes and see not? And haue ye eares and heare not? Do ye not also remember when I brake fyue loaues, among fyue thousande men? How many baskettes full of broken meat toke ye vp? They sayde vnto hym, twelue. When I brake seuen amōg fower thousand, how many baskettes of the leauyng of the broken meate toke ye vp? They said, seuen. And he sayde vnto them: howe happeneth it that ye do not vnderstand? The texte.

Here, as they sayled, the disciples called not to remembraunce how they had forgotten to prouide themselues of breade. For they hadde but one loafe with them in the shippe. Jesus perceyuyng howe they were carelesse by reason of forgetfulnesse, and not for the fayth they had in hym, gaue them warnyng therof, and by that meanes caused them to be carefull afreshe. Albeit this their carefulnesse cam not so muche of distruste, as it did of an humaine negligence, and forgetfulnesse.

For hauing theyr myndes wholy fixed vpon the woordes, and deedes of Jesu, they hadde no remembraunce of breade: and it was expedient for vs that they so oft tymes forgatte howe a greate numbre of people was sufficed with fiue loaues, to thentent it shoulde the depelier be fastened in oure myndes howe those persones shall wante nothyng, who with pure harte and mynde, contynuallye cleaue vnto Christe. That shippe is sufficientlye prouyded for, that hath in it that one loafe, whiche is Christe Jesus.

Wherfore his pleasure was to sturre vp this carefulnes in them, because he woulde heale them thereof. And for this purpose, he gaue them a charge saying: Loke diligently that you beware of the leuen of the Phariseis, and of Herode. This woorde leuen (whiche they hearde, but wiste not what he meant therby) caused them nowe when it was to late, to be carefull, and take thought afreshe, how they should make prouision for vitayles. Therfore they began to whisper, and saye softely: we haue no bread. For one thyng brought another into memorye. After they hearde hym once make mencion of leuen, straight wayes it came to their remembraunce that they had forgottē to bye themselues bread. Of this matter they talked softely one to another, as though they had made a faute through forgetfulnes, because they bought no breade. Howe beit this forgetfulnes pleaseth Jesu very well, whensoeuer through the great desyre we haue of heauēly thynges, we forget corporall and worldly matters. They feared least they shoulde haue bene checked for their negligence: but they were rebuked for their vayne and superfluous carpe and care. Wherfore, sayeth the lorde doo you thus reason the matter among youre selues, beyng carefull because you haue no breade? Haue you as yet, after I haue enstructed you with so many preceptes, taught you with so many ensamples, and so ofte warned you, no perceueraunce and vnderstandyng at all? Are your hartes yet blynded? and be you in case, that you haue iyes and see not? eares, and heare not? Do you not at the least wyse remember the thyng which was twyse done, of late before your iyes? You sawe not long ago howe fiue

loaues broken with my handes, and dealte of you, suffysed fyue thousand people, in suche wyse that euery body had his fyll. And howe many basckettes full of broken meate dyd you then take vp? They sayd, twelue. Afterwarde, whan seuen loaues lykewise suffised fower thousande persones, howe many baskettes fylled you with the reuersion, and meate that was left? They aunswered, seuen. Then sayde Jesu: howe then chaunceth it that sithe you haue bene so oft and many wayes taught, you do not perceyue howe this care for your foode and liuing is superfluous: and that the monicion whiche I gaue you of the auoydyng the phariseis and Herodes leuen, perteyneth nothing at all to bread, but to the shewyng of theyr doctrine, least you be likewyse deceyued as they deceyue many a one. A very small piece of leuen maketh al y dowe sower, or saucy. If y leuen be naught, then is al the dowe marde. They make a shew and semblant of godlynes, notwithstandyng they be very farre frō true godlynes: and they dissent in opinions among themselues, wheras both of them doe shamefully erre, and be out of the way. For the Herodians do many tymes erre by reason they be ignoraunt in holy scripture, beleuing not that the bodyes shal rise agayne: and all is because they beleue nothyng, but what they se with their iyes: The phariseis, although they haue the scriptures at their fingers ende, yet blinded with euill lustes and desires, do withstande true godlynes. You muste be chiefly ware of their doctrine, least both youre selues be infected therwith, and also other mo herafter, by the contagiousnesse of your infeccion. But embrace you the breade made sauery with the leuen of the Gospell, that you maye likewise distribute this pure bread to other.

The texte. ¶ And he came to Bethsaida, and they brought a blynde man vnto hym, and desyred hym to touche hym, and he caught the blynd manne by the hande, and led hym out of the towne, and when he had spitte in his iyes, and put his handes vpon hym he asked hym yf he sawe ought. And he loked vp, and sayde: I see the men. For I perceyue them walke as they were trees. After that, he put his handes agayne vpon his iyes, and made him see, & he was restored, and sawe euery man clerely. And he sente hym home to his house, saying: neither go into the towne, nor tell it to any other.

In the meane while they arriued, and came to Bethsaida, and behold howe euery where is ready matter and occasion ministred to shew mercy. Here in a certayne strete, they brought hym a blynde manne, and desired hym to touche hym. This blynde body desyred nothyng hymself, but intercession was made for hym, by other men. No man desireth health of the Lorde Jesu, but suche a one as he toucheth. For the first touche bringeth a man to y knowlege of himselfe. This man was not pore blynde, or a litell appayred, and decayed in sight, but as blynde as was posible to be. They y be so blynd, haue neede to be ledde to Jesu by other men, whiche by praier maie procure them theffectuall touche of his holy hande. Jesus, who coulde with a becke haue healed what blynd manne soeuer hym luste, restored hym not byanby to his sight, because he woulde vnder a figure, shewe his disciples how muche ado it is, ere suche persons can be brought to the knowledge of the truethe, as of long tyme haue continued in theyr errours. Suche a blyndnesse was the blyndnesse of the Painims, and Gentiles, who so many hundred yeares, embraced the worshippyng of Idols, in steade of great godlynes. Suche a one also was the blindnes of the Jewes, whiche coulde not be made to forsake the superstición receiued of theyr elders, whereunto they had so many yeares accustomed.

Therfore

Therfore when the Bishop and preacher of Gods worde, shall chaunce to mete with suche a blynde man, what muste he do? marke what Jesus dyd. Firste he toke the blynd man by the hande. O blessed guide: but whyther dyd he leade hym? he lead him out of the towne. That manne setteth before his iyes the worste ensample or patarne that cā be, whoso foloweth the trace and steppes of the multitude. They fauour themselues to theyr owne perill, that saye thus: I do not this thyng alone. Euery man doeth so, as well as I. I hadde leauer playe the vnwyse manne with the multitude, then be wyse with a fewe. Such as are blynd, are diuerse wayes in ieopardy, so long as they be among company. They are laughed to scorne: they are runne vpon: they runne, and strike agaynst other: they are thruste out of place, and haue manye a fall. Therfore firste of all the blynd manne must be leade out of the place, whereas much company and resorte of people is. He walketh now safely that hath such a guide. What did the Lorde moreouer? he spit in his iyes, and then putte to his handes, and touched them. Neither wer his iyes, yet opened: so great was his blyndnesse. Then Jesus asked him whether he sawe ought. As he had spoken the worde, the blynd man lifted vp his iyes, conceiuyng as it were sum litle hope to be restored to his sight, and sayd: I see men walkyng like trees. They that haue not yet perfitely receiued the light of the Gospell, whatsoeuer they see in this worlde, semeth muche greater then it is in dede. They see a ryche man, he semeth a plane tree. They see an heade officer or a prince: they thynke they see an Apple tree, or a Cypresse tree.

When he had spit in his iyes.

They see a stoicke philosopher, with a greate beard, or a Pharisey trimmed with brode hemmes and phylacteries: they beleue he is a fygge tree. Nowe yf their iyes were clensed, and thinges would shewe and appeare vnto them in theyr propre likenes, and as they be in dede, then shoulde they perceyue what maner of trifles, and vanities suche thinges were, as semeth so greate vnto hym, whiche is halfe blynd. But the Lorde who quencheth not the smokyng flaxe, nor forsaketh him that hath but halfe a sight, vntyll he see perfitly, dyd eftsones put his handes to the blynd mans iyes, and foorthwith he began to haue a clearer sight, and at the length attayned suche perfitenesse therof, that he sawe all thynges clearely.

After that he putte his handes agayne vpon his iyes.

Blessed is he who hauing the iyes of his harte lightned by Christe, seeth euery thyng playnlye. Unto hym those thynges seame leaste, whiche vnto the worlde appeare greatest. Unto hym those thynges seme fowle and filthye, that make the goodlyest shewe vnto the worlde. Unto hym those thynges appeare greatest, whiche seme vyle and nothyng worth vnto the same. Whosoeuer thou be that art a teacher of the Gospell, despyse not the weakenes of them which are newe beginners in learnyng the phylosophye and doctryne of the gospell. At the fyrste tyme it is ynoughe for them to be brought out of ẏ towne, that is to saye, to haue departed from their olde synnes. Then must the doctrine of the gospel be straight wayes put foorth, and preached vnto them, whereby theyr iyes maye be lightened: and fyrst of all the rudimentes, and first principles of the euangelike perfection are to be taught, vpon the professing wherof, suche as entre into Chrystes relygion, and be nouices of the same, may receyue the sacrament of baptisme. Anone after, there muste be taught them a more secrete and pithy doctryne, whiche shall make them to see, and perceiue euery thyng clearely. These thynges shall the ministers of Jesus Chryste doe.

But Jesus himselfe wyll vouchesafe to touche the blynde mans iyes, with an hyd and secrete vertue, that he maye receyue his sight agayne.

And he sent him hōe to his house.

After the Lorde had done this good dede, he bad the man retourne home to his house, forbydding hym to tell any bodye what was done. As ofte as he commaundeth any facte of his to be conceled, he teacheth the pryestes therby howe they ought not to seke for any prayse and glorye among menne, yf they haue done any thyng well, and prayse worthy, in the ministracion of the ghospell. Agayne if at any tyme he commaunde his facte to be publyshed and tolde abrode, it is a monicion for hym that is healed of his synnes, bothe to knowledge his owne filthynes, and also to displaye and set out the goodnes of god, vnto whome onely he is a debtoure, for that he is chaunged, and made a newe man. Nowe to retourne into his owne house, is nothyng els, but after the time he hathe once receiued grace from heauen, not to forget what he was before, & to what inconuenience he shall fall agayne, yf he be not preserued thorough the grace and benefycyall goodnes of almighty God. If it chaunce him in his retournyng homewarde to cum into any toune, that is to saye, among a sinful and a wycked multitude of people, whiche will rather laughe Christes religion to scorne, then beleue in Christe, there ought he not vndiscreteiye to bable out the misteries of our fyrst profession.

Jesus sayde vnto hym: go vnto thy house, and yf thou enter into any towne, tell no bodye. He healed one before, whiche was bothe deaffe, and dumme. The same felowe heard the worde of the Ghospell, and spake redilye. Nowe hathe he healed a blynde man, whoe notwithstanding his sight be good and perfite, yet is he commaunded to kepe sylence among vngodly persons & synners, forasmuche as when he is cum home, the thyng it selfe shall open the myracle to suche as knewe hym blynde. For there is a tyme when it behoueth a man to professe the mysteryes of the ghospell. Agayne there is a tyme when it is better to concele the same.

The texte,

¶ And Jesus went out, and his disciples, into townes that belong to the citie, called Cesarea Philippi. And by the waye, he asked his disciples, saying vnto them: whom doe men saye that I am? And they aunswered: some say thou art John Baptist, and somme saye Helyas: agayne some saye that thou art one of the numbre of the Prophetes. And he sayde vnto them: But whome saye ye that I am? Peter answereth and sayeth vnto him. Thou arte very Christ. And he charged them that they should tell no manne of him. And he began to teache them howe that the sonne of manne muste suffer many thynges, and be reproued of the Elders, and of the hye Priestes, and Scribes, and be killed, and after three dayes, aryse agayne. And he spake that saying openly. And Peter toke hym asyde, and began to chide hym. But he tourned aboute, and loked on his disciples, & rebuked Peter, saying: Go after me Satan, for thou sauerest not the thynges that be of God but the thynges that be of men.

Nowe maketh he a triall howe muche his disciples haue profyted ghostly, prouing whether suche thynges be done in theym spirituallye, as in other haue bene wrought corporallye, and by darke fygures. Therfore he departed from Bethsadia, & went in company with his sayd disciples to ÿ litle tounes belonging to the citie of Cesarea, surnamed Philippi. As he went by the waye, he asked them what the people supposed of hym. For nowe after so manye myracles wrought, euen the common sorte oughte to haue conceyued some maruaylous great opynion of hym. Jesus was not ignoraunt what the common opynion was of hym: but his intent and purpose was, to shewe vs

whiche is the true euangelyke faith, that saueth the faithfull: & howe muche it dyffereth from the inconstante, and varyable opinion of the common people. Whom (saythe he) do men saye that I am? The disciples answered playnly, as they had hearde. Some men (q they) suppose thou art John Baptyst, who is reuyued again. Other some take the to be Helye the Thesbite, whose cōming was promysed by Malachy the Prophete. And agayne other there are, whoe thynke not that thou art Helye, but some other of ye olde Prophetes rise agayne from death to lyfe. These were the opinions of those men, who as then, had the greatest opinion of him. For being themselues but men, they could suppose nothyng of him aboue the state & condicion of man. They supposed him to be a man of great excellencye, but as yet they beleued not howe he was Messias, the very sonne of God, and sauiour of the worlde. Yet was this a rudiment and first pryncipe (suche as it was) of the euangelyke and chrysten profession, the mystery wherof, was not as yet to be disclosed to the common sorte. For it being once discouered, no man can be saued, saue he whiche beleueth that Jesu is the authour and originall cause of all healthe and saluacion. The wel of ye euangelike saluacion, is a sure belefe on Jesus Chryst, the sonne of God, inspired vs by the heauenly inspiraciō. And to wryng this belefe out of the Apostles, he sayd: The cōmon people, as I perceyue, are waueryng in theyr fayth, hauyng no constant opinion of me, and yet haue they a greater opinion of me, then suche as sayed, I was nothing els but a Carpenters sonne: then suche as sayd I was furious and madde, & sought me out to thentent to haue bounden me with cheines: thē suche as sayd, I had the spirite of Beelzebub. But what say you, who be of houshold, and of familiar acquaintaunce with me, & haue bene alwayes witnesses of all that euer I haue done, and taught? whom saye you that I am? Then Peter the chiefe professoure of the ghospell, made answere in all theyr names, and sayde: Thou arte that selfe same Messias long agoe promysed of the Prophetes, the sonne of the lyuyng God, by whō onely healthe & saluacion was promysed vnto the world. When the lord had greatly allowed this open confession of his, as inspired of God, and had geuen thereunto a worthy testimony of blyssfulnesse, and pronounced it to be the foundacion of the churche, and euangelyke Citie, whiche no puissaunce of the deuell shoulde euer be able to shake: Then charged he theym straytghtly, that they shoulde in no wyse discouer what they knewe, by thinspiracion of the father, before the time were cum. It behoued that the people should awaite for Messias, and beleue that he shoulde shortely cum: Howbeit as yet, it was not expedient to be knowē that Jesus was Messias. For thus was it necessary for our instruccion, that glory should spring of base and humble estate. The disciples of an humain affectiō abhorred the displeasures of theyr maister, muche desyrous to haue hym greatly estemed, and taken for a ioly felowe of euery body. But it pleased the euerlasting wysedom to obserue the other order. Therfore Jesus began to teache them what he should suffer, before he would haue his greatnesse and excellencye knowen vnto the worlde. The sonne of manne (sayed he) of whome you haue conceyued so hyghe an opinion, muste suffer great reproche, many paynes and tormentes, be condempned as a felon of the Scribes, priestes, and head men of the people: and in conclusyon, be putte to a shamefull deathe, as an euyll doer, insomuche that among worldly men, it is not possible for any manne to be counted more vile, abiecte and desperate

Whom doe men saye ye I am,

But whom say ye that I am?

then

then he. But for all this there is no cause why ye should despayre.

Kepe stedfastly in mynde youre confession, whiche ye haue made before me. After they haue persecuted me to deathe, I wyll ryse and be alyue agayne, on the thyrde daye. And where as he had nowe and then before, sumwhat darkely monyshed them of the premisses, at this present he spake his mynde playnly, because it appered they coulde nowe awaye with suche communycacyon, sith they had geuen so noble a verdicte and sentence of theyr maister.

But for all that thy coulde not yet abyde to heare any mencyon of his death, althoughe they shoulde thorough hope of his resurrection haue taken comforte agayne. The loue wherwith they enbraced Jesu, was great: but yet was the same a very worldely loue, and an humayne affection. For as yet they had not receyued the holye Ghost, whiche should make perfyte in them, whatsoeuer was vnperfyte.

And Peter toke hym asyde, &c.

Wherfore when Peter hearde suche fell and cruell wordes of condemning, tourmenting, and sleing, he was not afearde to take Jesus asyde, as thoughe he would secretly monyshe hym of some thing which shoulde be for his weale, and profyte.

Forsoth this is mans wisdome, whiche oftimes studieth to go before the wysdom of god. Yea he was bolde to rebuke his lorde, as thoughe he had not bene well aduised for that he woulde dye, sith he might auoyde deth. And albeit he beleued he would be aliue agayne on ẏ third day, yet he thought it muche better for hym not to dye at all, then after deathe to reliue. This leude tache of Peter, althoughe it proceded of a certayne harty loue towardes Jesus, yet dyd Christ openly, and sharply reproue, to thentent we shoulde learne in all thynges obediently to folowe the wyl of God, and not with our fonde iudgement, to go before his determinacions. It is not mans parte to take Jesu aside, and rebuke hym, for feare leste he doe, what he hath determyned to doe. But we ought reuerently to beseche hym, that he wyll vouchesafe to take and lead vs, whyther soeuer it please hym. Therfore because he would cleane wede out of all theyr myndes, this naughty affection, he fyrste tourned from Peter to his disciples, and then beholdyng them (whome he knewe right well dyd not dissente in opinion from theyr spokesman, though he bolder, and more presumptuous then the reste, was not afearde to speake his mynde) he rebuked Peter agayne, of whom he was rebuked before, saying: Why lettest thou me Satan? That worde in the Syrian tongue signifieth an aduersary: as who say: Why doest thou that arte but a disciple, assaye to go before thy mayster? Thou that art a man, attempt to go before god? folowe rather behynd. This is not mans busines whiche is now in hand. Thyne affection and loue is as yet a worldly affection: neyther sauerest thou of those thynges whiche are of god. If thou wylte be my disciple, it becommeth the to folow my deathe, and in no wise to hinder it. And not the alone (albeit chiefly the, & the other whõe I haue specially chose) but also all ẏ will professe themselfes to be my disciples.

The texte.

¶ And when he had called the people vnto hym, with his disciples also, he sayed vnto them: whosoeuer will folowe me, let him forsake hymself, and take vp his crosse, and folowe me, for whosoeuer wyll saue his lyfe, shall lose it. But whosoeuer shall lose his life for my sake and the Ghospels, the same shall saue it. For what shall it profite a man if he wynne all the worlde, and lose his owne soule? Or what shall a man geue to redeme his soule withall agayne? Whosoeuer therfore shall be ashamed of me, and of my wordes, in this aduouterous, and synfull generacion: of hym also shall the sonne of man be ashamed when he cummeth in the glory of hys father, with the holy Angels.

When Jesus had thus spoken, he commaunded the whole multitude to be present with his disciples, least any should suppose that those wordes pertayned onely to these specially chosen persons. And when they were nowe all together, Jesus spake vnto them with an audible voyce, on this wyse: Many there be which do folowe me rather with fete, then by imytacion of lyfe. Neither do all men come to me for on cause or purpose. For some are entyced hither by the noueltie and straungenes of my miracles: some with the desyre of bodely health, and other some by a greate desire to heare my doctrine. But whoso wil be a true folower of me, yf he intend to be associate with me in blisse and glory let the same in the meane time dyspose hymselfe to be my felowe or partener, in sufferyng afflictions, and death. Let hym vtterly renye himselfe, reseruing nothyng vnto hymselfe in this worlde, but cleane renouncyng all thynges euen to contempt of lyfe: and finally let euery man take vp his crosse, and folowe me. Let not the disciple be ashamed to folowe his teacher nor the seruaunt to folowe his maister. Neyther let any intende to come to glory by any other way or meane then that, by the whiche he shall se me goe thither before hym. Whoso thynketh that he hath in himselfe wher by he is able to attayne saluacion, shall peryshe. And contraryly, whoso distrustyng all his owne aydes, wholly putteth himselfe to my mercy, shal be saued. For it is not inough for my sake lytell to passe vpon landes, tenementes, parentes, wife, and chyldren: but life it selfe (for the preseruacyon whereof manne forgoeth all that euer he hathe) must likewyse be forsaken.

Be ye of good comforte: that neuer peryssheth whiche is geuen to me: no rather ye shall preserue that by losing, whiche you shoulde otherwyse lose in dede by euill kepyng. Through faythe of the ghospell, to all men is geuen lyfe euerlastyng. Therfore he that setteth more by this present lyfe, then by the grace of the Ghospell, althoughe he seme for a tyme to wynne the same, yet doeth he in very dede, lose it. For no manne can here prolong his lyfe beyonde the tyme appoynted. Albeit, to saye the truthe, neyther in the meane tyme, and before his deathe, liueth a manne in dede, excepte he liue well and vertuously. And after this lyfe (whiche to all men is very short and transytory) he shalbe condemned to euerlastyng deathe. Nowe, whoso for my sake, and for that he is a stedfast professour of the ghospell, putteth his life in hasarde of death, shall preserue it by me, whiche els should verely perysshe. Therfore, yf there be nothyng so dearely beloued of manne in this worlde, but he wyll be content to raunsome temporall life with the losse therof, debatyng the matter with him selfe in this wyse: What shall it auayle me to haue house, landes, goodes, precyous stones, wyfe and chyldrē, preserued, yf my selfe perysshe and shall not enioye that I am owner of. Though all these thynges be in safety, yet do they peryshe to me ward, yf I fortune to dye. For what thing can be so dearely beloued and muche set by of man, ŷ is not to be contemned for the preseruaciō of life.

If one woulde offer another as great riches and treasure as euer had Mydas, and Cresus, the beautye of Absolone, the Monarchy and empyre of the whole world, and fynally all sortes and kyndes of pleasures and therewyth say: take these thynges, and dye: woulde not thother byanby refuse this offre made hym with suche condicion, and answere agayne. I loue my lyfe alone, better then all these thynges. Sythe I saye, that euery manne doethe wysely consyder these thynges with himselfe, so ofte as there is any imminent daun-

get of bodely lyfe, why do they not then more earnestly loke vpon, exaumyne, and waye the matter, whensoeuer it concerneth that lyfe inestemable? Nowe euerlastyng lyfe is profered vnto thy soule: and wylte thou not exchaunge therfore the shorte, and wretched life of the body? especyally sithe that euery manne shall another daye receyue his owne body agayne, restored to a more blessed life? All men must not of necessitie dye for the professyon of the ghospel: but yet euery manne ought to be ready in wyll and mynde so to doe, to the intent, that yf the case requyre, they maye passe nothyng vpon corporall life, so that the lyfe of the soule may be saued. Whensoeuer the storme of persecucion aryseth, then must this crosse be taken vp. Albeit neyther, euen when all thynges be quyet, and persecution ceaseth, shall any manne be without his crosse, vnlesse it be counted an easy thyng to renounce all naturall affections, with all worldly pleasures and inticementes, to cut of the inordinate lustes of the flesh, to brydle excesse, to represse sensualytye and pleasure of the body, to subdue hastines, and lette passe reuengement. For these thynges also muste euery manne doe, that wyll be my disciple, euen at that tyme, when the worlde is moste quiet, and without busynes. But truthe it is that the worlde shall with all maner of engynes ryse agaynste those whiche professe my name, and threten them with reproche, banyshement, imprisonment, tormentes, attayndour and deathe. For this is a naughty nacyon, and shall euer haue in it moe reprouable, and naughty disposed persons, then good menne: among whome it shal be counted the greatest offence that maye be, to professe my name. And if any manne, the worlde being thus set, and bent agaynst me, wyll be ashamed to confesse hymselfe to be my disciple in this vngracious, and conterfeyte nacion, where after shorte afflyction foloweth euerlastyng blyssfulnes, hym the sonne of man wyll requyte, and be lykewyse ashamed to take hym for hys disciple, when he shall eftsones cum, not lowe, and contemned as he is now, but wonderfull and merueylous in the royaltye and glory of his father: not accompanyed with a fewe poore disciples, but enuironed with innumerable companyes of holy Aungels.

The .ix. Chapter.

¶ And he sayde vnto them: verely I saye vnto you: there be some among them that stande here, whiche shall not taste of dethe, tyll they haue sene the kyngdome of God cum with power.

The texte.

They shall not be partakers of this glory, who wyll not now suffre the infamy of my crosse. The Jewes loked for a merueylous kyngdome of þ children of Israell whiche they supposed should begyn, assone as Messias was come, and therfore they could not beleue þ Jesus was Messias, because he cã so poorely, & lyke an outcaste of þ world: and much more were they offended wt the mencion of his passion & deathe. They vnderstode not how there were two cumynges of Messias, þ fyrst which after the estimacion of the worlde, was lowe and reprochfull, and another full of maiestie, and glorye, whiche shalbe in the ende of the worlde, to thentente he may

may ioyne unto hym his whole body, delyuered from all euils in the glory of the father: and throwe downe Satan with all his membres, into the fyre of hell. He woulde that the daye of his latter cummyng should be uncertayne to all menne: but yet woulde he haue euery man to be in a readynes againste the same. Therfore forasmuche as there were some among the people whiche by inward ymagynacion sayde thus to them selues: when shall this tyme of glory cum which he promiseth? And peraduenture many of them beleued not that it should euer cum at all: Jesus stablyshed theyr wauering myndes with such wordes as here ensue: Be ye ryght well assured of the thyng I tolde you, that the sonne of manne (whome ye nowe see humble and lowe, and very shortly shall see more abiect then all other) shall appeare in the fathers maiestie, with all his holy Angels, and chosen disciples. Neyther is that tyme so farre of. For there be some here in this companye, whoe or euer they dye, shall perceyue that the kyngdome of God is already come with power.

There be certayne among them that stande here, &c.

Therfore let euery man make him selfe redy, to thentent he maye be founde worthy to be of the same kyngdome. These wordes that the Lorde spake, the Apostles themselues as then understode not, because there was in them double understandyng. For after his death, resurrection, and ascencion, and after the sendyng doune of the holy ghoste from heauen, then that vertue of the corne of musterdsede, that is to saye, of the Euangelyke doctrine, began to shewe and putte furthe it selfe.

The texte.

¶ And after sixe dayes, Jesus taketh Peter, and James, and John, and leadeth them up into an hye mountayne out of the waye alone, and he was transfygured before them, and his rayment dyd shyne, and became verÿ whyte, euen as snowe, so whyte as no fuller can make upon the yearthe. And there appered unto them Helyas with Moyses, & they talked with Jesus. And Peter answered, and sayd to Jesu: Mayster here is good being for us. Let us make also three tabernacles, one for thee. and one for Moyses, and one for Helyas, for he wyste not what he sayd. For they were afrayde. And there was a cloud that shadowed them, and a voyce came out of the cloude, saying: This is my beloued sonne, heare hym. And sodaynly when they had loked rounde about, they sawe no man more then Jesus onely with them.

Nowe because the disciples should put no doubtes, but he woulde once perfourme what he promysed concerning the maiestie of his second comming, his pleasure was to geue them some taste thereof, and that before theyr death, so farfurthe as mannes nature was able to receyue or awaye withall. Wherfore after syxe dayes Jesus toke unto him three of his twelue specyally chosen disciples, as the chiefe and worthyest persons: unto whom his pleasure was to shewe this sight, because they woulde make no wordes thereof, tyll the time were come that they myght lawfully disclose it. These were Peter, James, and John. Them onely he toke awaye with him into a very highe mountayne. For they muste be farre from all carefulnes of lowe and yearthly thynges, whome Jesu vouchesafeth to shewe suche a syght unto. He vayneth euen in these dayes to geue by secrete inspiracion, unto certayne elect persones enhaunced to the mountayne of pure contemplacion some taste, and syght of the euerlasting blissefulnes.

The people whiche abyde benethe in the playne, knowe nothyng therof, and if a manne tell them, they beleue not. When the Lorde, and his disciples were come to the toppe of the mountayne, fyrst of all they fell to theyr prayers. For prayer is, the thynge whiche chiefly prepareth the iyes of the heart,

and

and maketh them meete to beholde suche a sight.

And he was transfigured.&c.

And loe, as Jesus was in his prayers, the shape of his body was sodaynly chaunged. For his face, whiche before semed not to diffre from the common physnamy of other, shone as bryght as the sunne. Then dyd his clothes glyster with whytenes, surmountyng the whytenes of the snowe: suche as no fuller can by any crafte make the lyke vpon clothe. Neyther was Jesus sene thus alone, but with hym Hely, and Moyses talkyng together. It was Moyses office to talke with God. And we rede howe, Hely, was taken vp and caryed in to heauen with a fyery charyot. Doubtles theyr communicacion with Jesu, signifieth the agrement of the lawe and the Prophetes. For the lawe shadowed and drewe out Christe with misticall fygures: and the prophetes shewed before by theyr prophecies, howe Christe shoulde come suche a one, and like in all poyntes as Jesus came: and yet the Jewes woulde not beleue. The matter whereupon they talked, was his gloryous deathe & departyng, whyche he shoulde in shorte space after fulfill at Jerusalem vpon the crosse, so that here the mencyon of death dyd lykewyse assuage that excedyng great pleasure, wherof mans mynde was in no wyse receyuable. Peter being rauesched with this vnspeakable syght, and therfore not well able to rule his affectes, brake theyr communicacion begonne of deathe, saying: Maister speake nomore of Jerusalem: Here is good being for vs. Therefore let vs make .iii. tabernacles in this place, one for thee, another for Moyses, and the thyrde for Hely.

And there appeared vnto them Helyas & Moyses.

And Peter answered, &c.

These wordes of Peter, partly proceded of the feare of death, whiche was depely soncken into his minde, & partly of the great pleasure he had in beholdyng of this sight, wherewith he was as it were dronken. For lyke a man besyde hymselfe and rauyshed of his wyttes, he wyst not what he sayde. So great was the feare wherewith these mortall menne, not yet receyuable of the diuine maiestie, were astonied. Therfore because they should not be ouercome with this passyng great bryghtnes, there arose a cloude whiche ouershadowed them, and tempred that vnsufferable light, so as they might awaye with it. This taste of the diuine maiestie, was geuen to theyr corporall iyes. There was, also somewhat geuen vnto theyr eares. For there sounded out of the cloudes, the fathers voyce, being likewise full of maiestie, whiche sayde: This is my moste dearly beloued sonne, geue eare vnto hym.

And there was a cloude that shadowed them.&c.

Nowe, howe for very shame dooe the Jewes to this present daye, speake agaynst Christ, sith bothe Moyses, and Hely, whiche are of greatest authoritie among them, beare hym wytnesse: sith the father (whome they woulde bee sene deuoutly to serue and worshyp) gaue by hys voyce, the whole authoritie to his onely begotten sonne. The Apostles were delighted with this glory: but let hym that wyll come therunto, heare Jesu whan he exhorteth to the imitacion of his crosse. O Peter doe not thou from henceforthe rebuke thy Lord do not thou go before Gods determinacion. Thou heardest the fathers voyce, whiche sayd: heare hym who is my dearly beloued sonne, as who saye: hitherto you haue heard Moyses, and the Prophetes prophecying of Christ, they haue nowe played theyr partes. He is alredie cum whome they promysed. Hereafter geue no care vnto suche as promyse thinges to cum: but heare you hym that is present, and speaketh my wyll and pleasure. No man shall speake truer thinges. Whatsoeuer disagreeth with his wordes, that vtterly refuse you.

And a voice came.&c.

Anone

Anone as this voyce of the father was hearde, all thynges were sodenly chaunged agayne into another shape and lykenes: for when they loked rounde aboute them, like menne awakened out of theyr slepe, they sawe not one iote of al that euer they sawe before, saue alonelye Jesus, whoe was present with the agayne, hauyng the selfe same shape that he was wonte to haue. He shewed them his greatnes onelye through a cloude, and they were not able to behold it. What would they haue done, if he had shewed them his verye hyghnes and maiestie, euen as it is in dede? Therfore Jesus eftsones humbled himselfe to theyr lownes, and forsakyng the toppe of the mountayne, came downe to the reste of his disciples, and the multitude. Here remembre thou that art a preacher of the ghospell, howe muche more it becumeth the to humble and abase thyselfe to the capacitie of the weake, the whiche wast once lyke weake as they be: & yf thou haue any hygh or excellent qualitye in thee, the same is Chrystes, and none of thyne.

And sodainly when they loked rounde about. &c.

¶ And as they came downe from the hyll, he charged them that they shoulde tell no man those thynges that they had sene, tyll the sonne of manne were risen from deathe againe. And they kepte that saying with them, and demaunded one of another, what the rising fro death agayne, shoulde meane. And they asked hym saying: why then saye the Scrybes that Helyas muste fyrst cum? He answered, and sayd vnto them: Helyas verely when he cometh fyrst, restoreth all thynges. And the sonne of man (as it is wrytten of hym) shall suffre many thynges, & be sette at naught. But I saye vnto you, that Helyas is come, and they haue done vnto hym, whatsoeuer they would, as it was wrytten of him.

The texte.

As they were cummyng downe from the hyll, or ere they camme to the multitude, the Lorde Jesus forbad those three to tell any bodye what they hadde sene, tyll after the tyme that the sonne of manne were rysen agayn from the dead. Other heretofore when they were likewyse commaunded to holde theyr peace, did so much the more blase abrode those thynges which they were charged not to disclose. But these. iii. bycause they heard the fathers voyce saying heare hym. &c. did as they were commaunded, kepe secrete what they had sene, insomuche that they disclosed it not to the residue of the Apostles before the time appoynted. They wyste not what the matter meante: but yet they supposed there was some earnest cause, why Jesus woulde not haue it publyshed vnto the people before his resurrection were knowen. For what other good shoulde they haue done by tellyng it abrode, but made themselues a laughing stocke vnto the faythles? Who woulde haue beleued it to haue bene matter in dede, that Jesu had appeared in such wyse, syth menne shoulde se hym sone after putte to so muche shame and villany, and in conclusyon suffer death vpon the crosse? But the disciples (whoe durst not after they had once hearde the fathers voyce, distruste the wordes of Jesu) not vnderstandyng what he meante by these wordes ensuing: When the sonne of manne shall ryse from death. &c. fell to reasoning the matter among themselues, and supposed verely that incontynent after his resurrection, the glory of that kyngdome shoulde begynne, whereof they had nowe taken a saye: howbeit there was a certayne scruple or doubt whiche made muche agaynst them, and that was, because his death was at hande, the whiche he had ofte tymes warned them of before, promysyng he would reuyue on the thyrd daye after the same.
But they had learned of the prophecy of Malachy, howe Hely should come before the great daye of the Lorde. And because they coulde not assoyle this

doubte

doubte among themselues, they moued the question to Jesus: Lord saye they thou hast perfourmed thy promyse: We haue sene the bryghtnes of the kingdome of God. Therefore we beleue that after thy resurrection, thou wylt cum in semblable lykenes, and suche a one as thou diddest whylere appeare vnto our syght. But what is the cause that the Scrybes, takyng theyr authorytye of the prophecy of Malachy, dooe saye, that the same daye shall not cum, vnlesse Hely the Thesbite cum before, to make the people in a readynes agaynste ye cūmyng thereof, leste the Lord smyte al menne with cursyng: Certes Hely, whome we sawe with the in the mountayne, is not yet come. Neyther is there as yet any thyng done by hym. Therefore, eyther the kyngdome of God shall not come byanby after thy resurrection: or els there is another sence and meanyng of the prophecy, then the Scribes doe teache. Unto this question of the disciples, the Lorde Jesus made a doubtfull aunswere, for that they were not as yet receyuable of the whole mystery hereof,

And demaūded one of another

He answered & sayde vnto them.

For abhoryng those thynges whiche pertayned a greate deale more vnto theyr saluacyon, they dreamed onely vpon the glory of that kyngdome, whereof they had taken a taste: perceyuing not howe this is also the kyngdome of God, when the holy ghoste (the gospell being spred abrode and euery where preached) subdueth all the puissaunce, bothe of this worlde and also of oure ghostly enemy the deuyll. That kyngdome began to appeare, what tyme the lame walked, the blynde sawe, the dumme spake, the lepers were clensed, and the deuils cast out. Nowe whan this kyngdome shoulde come, whereof they had a litle before taken a taste, the Lord would not haue them to knowe: yet to theintent they should more pacyently take his deathe, whome they loued out of measure, he suffred them to dreame for a whyle, that the bryghtnes of the same kyngdome shoulde shortelye comme, whereof there was a saye geuen in the mountayne. Therfore he tempereth his answere so discretely, that he approueth the prophecye, and yet dothe not altogether condemne the interpretacyon of the Scribes, but only reproueth theyr vngodlye argumentacyon wherby they concluded that the kyngdome of God was not yet come, because that same Hely, whiche was promysed long agoe of the Prophet Malachy, had not as then appeared in the worlde. For nowe the spyrytuall kingdome of God (whiche thynge the proude Scrybes and Phariseis understode not) began to come. Nowe was Hely after the mysticall vnderstandyng already come. Therfore Jesus sayde: both that whiche Malachy prophecyed of Hely, and also that whiche the Prophetes spake before of the sonne of man, shal cum doubtles. You reade of Hely howe he shall come before the great, and dreadfull daye of the Lorde, to turne the heartes of the fathers, to theyr chyldren, and the heartes of the chyldren to theyr fathers, to thentent that the yonger sorte and posteritie, maye perceyue howe that is already come and perfourmed, whiche theyr forefathers and elders awayted for. Therefore this Hely goyng before, restoreth all thynges, and amendeth whatsoeuer is not right, least the Lorde come to the great mischief and vengaunce of all men, if he fynde them vnprepared.

Helyas verely when he cōmeth fyrst, restoreth. &c.

But like as the prophecie of Malachy speakyng of Hely the forerunner is true: euen so are the prophecies of other Prophetes like true, whiche foretell howe it shall comme to passe, that the sonne of manne or euer he shewe hys maiestie, shal suffer many thynges, shalbe sette at naught, be mocked, and in conclusion

And ye sonne of man as it is written of hym.

conclusyon putte to death. Yea, to saye the truthe, whatsoeuer was prophecied of Hely to cumme, is already accomplyshed, and fulfylled: the whiche thyng beyng as yet vnknowen vnto the Scrybes and Pharyseis, I disclose vnto you my deare frendes. For Hely is already cumme, whoe shewed how the kyngdome of God was present, and moued all menne to be repentaunt for theyr former lyfe. And yet, this notwithstandyng, they whiche boaste and crake vpon the perfite knowledge of the prophecy, knewe hym not: And they whiche loued better theyr owne kyngdome, then the kyngdome of God, delte by hym, not as he deserued but as them lyked. For he camme accordyng to the prophecyes of Esaye, and Malachy, crying in wyldernesse how the great and terrible daye of the Lorde, was present, howe the axe was alredy put to the rote of the tree, and that euery manne shoulde spedely endeuour him selfe to auoyde the vengeaunce of God cummyng. But this Hely (who openly without regarde of person, rebuked euery mannes vices) they despised, and put to deathe. Neyther wyll they more gently entreate Messias, thē they haue done his forecurroure.

But I saye vnto you ꝧ Helias is cumme.

Hereby Jesus declared howe John was Hely, not after the body, but after the similitude of spirite: who, whyles he neyther spared kynges, ne pharyseis, was caste into pryson, and beheaded. As they dyd by the forewalker, so wyll they doe by his Lorde: The same thyng wyll they lykewyse doe by those Apostles, that shall folowe hym. For whosoeuer hath sincerely preached that goddes kyngdome should cumme, the same hath suffred many afflictions of the vngodly. And whoso syncerely preacheth ꝧ it is already come, must nedes suffre the lyke. With these wordes Jesus called backe his disciples frō ꝧ dreame of glorye, to the remembraunce of the storme that was to cum, and hanged ouer theyr heades, that is to saye, from pleasaunt thynges to necessarye.

¶ And when he came to his disciples, he sawe much people about them, and the Scrybes disputyng with them. And straythtway, all the people (when they beheld hym) were amased, and canne to him, and saluted hym. And he asked the Scrybes, what dispute ye among them? And one of the company aunswered, and sayed: Mayster I haue brought vnto the my sonne, which hath a dumme spirite, and whensoeuer he taketh hym, he teareth hym, and he fometh, and gnasheth with his teethe and pyneth awaye: And I spake to thy disciples that they should caste hym out, and they could not.

The texte.

In the meane whyle that they had thus commoned together, they were cōe into the sight of the people, at what season a great multitude, were gathered about the disciples, whome Jesus left beneath in the playne. He sawe also the Scrybes reasonyng ꝧ matter, I wot not wherupon, with his disciples. Now when the people had espyed Jesus vnloked for on theyr behalfe, forasmuche as he had preuely conueyed himselfe awaye with a fewe of his disciples, they were astonyed, and met him cummyng full and whole, and saluted hym.

Jesus was not ignoraunt what the scrybes disputed on, but yet he asked what the matter was where vpon they reasoned, to thentent that euery body might knowe what was done. And when both ꝧ disciples ⁊ the scribes helde their peace for very shame, the disciples for that they assayed to cast oute a diuell and coulde not bryng it to passe, and the other because that in the presence of the disciples they depraued the name of Jesu, as a thyng vertulesse, and of no efficacie: one of that multitude who ministred the occasion of the reasoning, shewed the whole matter euen as it was, vnto Jesu. Mayster,

And he asked ꝧ Scribes. &c.

sayeth

sayeth he I brought hither my sonne vnto the, who is vexed with a dumme spirite, of whome he is pitiefully tourmented. For whensoeuer the spirite, taketh him he dasheth him agaynst the ground, and then the childe fometh at the mouth, gnasheth with his teeth, and cryeth out, & all this whyle he pyneth and consumeth awaye, by reason he is thus vexed. Because thou wast not here I desyred thy disciples that they would chase away this spirite, and deliuer my sonne. They assayed to do it, and coulde not.

The texte. ¶ He answereth him, and sayeth: O faythles nacion, how long shal I be with you? howe long shal I suffer you? Bryng him vnto me. And they brought him vnto him. And assone as the spirite sawe him, he tare him, and fell downe on the grounde walowing and foming. And he asketh his father, howe long it is ago sence this happened him. And he sayed of a childe, and ofteтymes it hath cast him into the fire, & into the water, to destroy him. But yf thou canst do any thing, haue mercy vpon vs and helpe vs. Jesus sayed vnto him yf thou couldest beleue, all thinges are possible to him that beleueth. And straightwaye the father of the childe cryed with teares saying: lorde I beleue, helpe thou my vnbelefe.

When the lorde heard this, to shewe, that feblenes of fayth was the verye cause why the yonge man was not delyuered of the spirite, he makyng as though he had been wrothe and in a fume, sayed: O faythlesse nacion whiche yet canst not by so many miracles as I haue done, be brought to belefe. Howe long shall I lyuyng here in earth, striue with youre vnfaythfull obstaclenesse? howe long shall I beare with you? when wyll you cum forwarde in those thynges that be of the spirite? when wyll you beleue those thynges that you see not, syth you beleue not the thynges whiche you see with youre corporall eyes? bryng him hyther to me. And they brought hym vnto him. That synne cleaueth fast wherunto the synner hath from his childhode accustomed. But after he was brought vnto Jesus he was worse vexed then he was before, by reason of the conflicte whiche arose betwene the spirite desirous to amende, and sensualitye tollyng and alluring him agayne, to his accustomed synfull lyuyng. For anon as the fiende sawe Jesus, he feelyng a contrarye power to his, toke the yonge manne, and sore vexed hym, insomuche that beeyng dashed agaynste the grounde, and rolled to and fro, he fomed at the mouth. This was a pitifull syght, to all the people. But it is a much more pitifull syght when the synner possessed with greuous sinnes and of long continuaūce, is likewise vexed in soule. Howbeit there is no synne vncurable vnto Jesu.

The Lorde because the other shoulde also knowe in howe euyll case he was, asked his father howe longe it was, since his sonne fyrste began to bee thus vexed: he answered agayne, of an infant. And the spirite doth not onlye, sayeth he, thus vexe hym as thou seest, but also casteth hym oftetymes headlong into the fyre, and many tymes into the water, because to destroy him.

But if thou cāst do anye thing. &c. Here thou hearest a very sore and cruell malady tourned into nature: and therfore the father feared least it had been vncurable. For he sayed moreouer: But yf thou be able to doe any thyng haue mercy on vs and helpe vs. He dyd well to desyre the mercy of Jesu, who could alleage no merites: howbeit thou hearest a wauering fayth, when he sayeth: But yf thou be able to doe anye thyng. &c. That faythe Jesus refourmeth, saying: doubte thou not what I am able to doe. For if thou couldest beleue, there is nothyng but strong and stedfast fayth may obteyne it. Assone as Jesu had sayed so the father had better

ter

ter hope and comfort them he had before, and declaryng the great desyre of his mynde with teares, and weping, sayde: I beleue lorde, and yf my belefe be unperfite healpe thou my weakenesse.

¶ When Jesus sawe that the people came runnyng together unto him, he rebuked the foule spirite, saying unto hym: Thou dumme and deafe spirite, I charge the cum oute of him, and enter nomore into hym. And the spirite (when he had cryed, and rent hym sore) came out of hym, and he was as one that had been deade, in somuche that many sayed, he is deade. But Jesus caught his hande, and lyft him up, and he rose. And when he was cum in to the house, his disciples asked him secretly: why coulde not we caste him out? And he sayed unto them: this kynde can cum forth by nothyng, but by prayer, and fastyng. The texte

In the meane season, the people came running together on every syde, to se this sight. When Jesus sawe they wer cum (for his wyll was to haue them all to be witnesses of the myracle) then put he furthe that almyghtye voyce wherewith he calleth to lyfe agayne when it pleaseth hym, even the deade. He threatened the foule spirite to handle him accordinglye, unlesse he would in continent depart, saying: Thou deafe and dum spirite, I charge the to get the out of the man, and that thou never from henceforth enter into him agayne.

Jesus is in a fume with the spirite, because he maye shewe mercye upon the manne: geuing us a lesson what we ought to doe in healing of sinners. A manne must so rebuke vice, that he maye seme to loue ye soule health of the perso. And because we shoulde knowe that manne laboureth and speaketh in vayne, unlesse Jesus speake with hym by his secrete vertue and power, the disciples commaunded the spirite to go out, but all was in vayne, because Jesus was awaye. He is away so oft as our fayth is colde and waueryng, by the whiche fayth, his wyll is that we obtayne all thynges. What was done at the emperious voice of Jesu? By and by the spirite went out.

But to thentent it should appeare that he went out agaynst his will, he cryed, and vexed the sely wretche very sore at his departure. For nowe laye he upon the grounde for deade, insomuche that many sayed he was deade in dede.

Thou seest here a figure of a penitent person, and him who turneth from great and accustomed synnes, to amendement. Nowe hath the hatred of synne delyuered hym from synne: howbeit he is at the nexte doore to desperacion, who so both knowleageth his own filthinesse, and also hath godds iustice in remembraunce. But yet lyeth he happily deade that is deade to synne. For then remayneth there nothing elles, but that he begyn to lyue agayne to righteousenesse. And this benefyte geueth also our most bounteous sauioure Jesus without whome there is no safetie. He caught the felowe by the hande, and lifted hym up as he laye in this traunce, and furthwith the same, whoe before semed deade, recouered hys former strengthe: and throughe the benefite of Christe rose up strong and lustie. But unlesse Jesu had nowe geuen hym newe grace to leade a godlye lyfe, it had been to no purpose that he was delivered from the dyuell at the contemplacion of his fathers fayth. Nowe heareth this deafe manne, whiche before had his eares stopped with worldly lustes against the doctrine and worde of the gospell. Nowe speaketh this dum felow, whoe before was tongue tyed and speachelesse by reason of the passions, and wilfull pangues of the fleshe. Nowe is the same at rest and quyet, who before styred with the furious rages, sumtime of sensualitie & pleasure of the body, sumtime of ambicion, and desire of worldly aduauncement, other whiles of wrath, nowe of enuy, now and then of couetousnesse, was as it had

it had been rauished and caryed by the constraynte of sum vncleane and violent spirite. All these thinges saw the Apostles, and saied nere a worde, for that they durst not interrupt the lorde. The Scribes also helde their peace being now assured by the thing selfe, howe it was not by reason the name of Iesu was vneffectuall and vertuelesse that this felowe was no sooner ryd of the spirite, but for the weakenesse of fayth. And as it chaunced vnto this yong manne bodely, so chaunced it to the Pharisies spiritually. They were not healed of their synnes bicause they beleued not the word, by ẏ onely vertue wherof, they might haue been healed. But when Iesus was cum into the house, the disciples nowe beyng with him alone, asked him what was the cause why they could not cast out the deuyl, syth they had afore cast out so many in his name. For they were disquieted in mynde, with a certayne humayne carefulnesse, least they had vnwares offended the Lord, and by that meanes loste the power, whiche he once gaue them to worke miracles.

Iesus who is not wont to take awaye agayne, what he hath once geuen, but to encrease the same (yet wyll not he haue his gyftes negligently kepte, and after a rechelesse sorte: and nowe hath he sufficiently declared, in the father of him that was healed, how weaknesse of fayth was the onely impediment why the deuyl wente not forthe, the whiche faythe was not as yet so strong in the disciples, as it ought of congruence to haue been) Iesus, I saye, aunswered, that there was a certayne speciall kynde of deuels, which coulde not otherwyse be expelled, then by prayer, and fastyng. For these be the two engynes which are of moost force agaynst wicked spirites. For by prayer, the strength of fayth is renued and quickned, as it chaunced vnto the yonge mannes father, who sayed: Lorde helpe my vnbelefe: And by fasting, bycause it contayneth a certaine forbeatyng of all carnall pleasures, the rebellion of the fleshe is subdued. He muste haue a cleane spirite himself whoso goeth aboute to caste out vncleane spirites of other. Iesus and the thre disciples, were newly retourned from prayer. The rest of them kept compaygnie with the multitude, and dyd neyther faste, ne praye, and for that cause were not able ynough, to cast out a dyuell whiche had so faste holde, and was so familiar. The more the trust of oure selues encreaseth in vs, the more the power to worke miracles decreaseth: The more the power of the fleshe is mortified in vs, the stronger is the holy gost by whose onely power, foule spirites are expelled. We muste therfore oftetymes praye that the strength of fayth maye in vs be encreased: we must also mortifie our fleshe continually, to thentent that the spirite of Iesu Christ maye liue in vs. To be shorte, Christ doeth now prepare his disciples against that houre when they shall be commaunded to watche, and pray least they fal into temptacion. But because they toke a nap after supper, the weake fleshe had the vpper hande.

The texte, ¶ And they departed thence, and toke theyr iourney thorow Galile, and he would not that any mā should knowe it. For he taught his disciples, & sayed vnto them: the sonne of manne shalbe deliuered into the handes of men, and they shal kyl hym, and after that he is kylled, he shal aryse agayne the thyrde daye. But they wyst not what he sayed, and were afrayd to aske him. And he came to Capernaum. And when he was cum into the house he asked them what was it that ye disputed among youre selues by the waye? And they held theyr peace. For by the waye they had reasoned amonges themselues, who shoulde be the chiefest. And when he was set downe, he called the twelue to hym, and sayed vnto them: yf any desyre to be fyrste, the same shalbe laste of all, and seruaunt to all. And he toke a chylde and set him in the myddes of them. And when he had taken hym in his armes, he sayed

vnto

vnto them: whosoeuer receiueth any suche chylde in my name, receyueth me. And whosoeuer receiueth me, receiueth not me but hym that sent me.

These thinges doen in maner before rehearsed, Jesus beyng accompaignied with his disciples began to take his iourney to Jewrywarde, who pryuily, and as it wer by stealth, passed through the countreye of Galile, not because he feared death (whiche in dede he moste feruentlye desyred) but least he should haue semed to prouoke the priestes, and Phariseis to cōspyre his death before the time appoynted. This outwarde apperaunce of feare shewed he because he would cleane delyuer his disciples from all feare, and also declare the weakenesse and frayltie of the nature whiche he had taken vpon him. As he went by the waye, he repeted vnto them the same thing whyche they had diuerse tymes hearde hym speake of before. For he sayed as foloweth: That must nedes cum to passe, whiche I haue so oft tymes told you: the sonne of mā shalbe delyuered into the handes of men to be taken, condemned, mocked, scourged, and slayne. You must make your selues readye in mynde against the cumming of these thinges, whiche vndoubtedly be at hande. But it is vnpossible for any of you so to doe, vnlesse the same be free from all worldly affeccions, and be also stablished with the strength of the spirite. I knowe that the mingyng of death troubleth you very sore. But you must be of good comforte, and take meimes hartes vnto you. I wyll not long forsake you. For I will be alyue agayne on the thirde daye. The disciples were so dull, and feble wytted, that they vnderstoode not these wordes (not withstanding they wer plainly spoken) supposing there had been sum darke mysterie in them, because it came to theyr remembraunce, how they had been sumtymes before deceiued with suche figuratiue manour of speakynges, as when they were commaunded to beware of the Phariseis leuen. Neither could they yet conceyue in mynde the misterye of the crosse, nor gesse for what purpose he would be slayne, yf he would soone after his death relyue agayne, syth that he who canne relyue when hym luste, can also yf it please hym, not dye at all.

Therfore albeit they were greatlye offended with these woordes, yet durste they not aske hym any question, feared with thensample of Peter, who to his displeasure, questioned with the lord herein. For they heard Christe say vnto hym: Go after me Satan: They yet sauoured of the worlde: for goddes determinacion was to be reconciled to mankynde (pardoned of all his offences thorowe fayth) by the sacrifice of an vnspotted lambe. The disciples dreamed vpon a certaine worldly kyngdom, and therfore as they trauayled by the waye, they fell a reasoning among theimselues, who shoulde haue the preeminence, and vpper hande in the kyngdom of God, whiche they hoped should very shortly begyn. They sawe a litle before, howe the three disciples were preferred afore the reste in goynge vp to the Mountayne: they sawe howe Peter had the preeminence when the keyes of the kyngdome of heauen were deliuered, and yet sum of theim were his auncientes, yea and besides that kynne vnto the Lorde. And wer afrayed to aske him. &c.

When they were cum to Capernaum, the Lorde asked them a parte what was the matier whereupon they reasoned secretelye betwene themselues, as they went by the way. But they holdyng theyr peace, and ashamed to make hym an aunswere (for they knewe well that he being the authour of And he cam to Capernaum. &c.

all modestie and humblenesse of mynde, would disalowe this their ambicioushesse) Jesus because he woulde cleane wede oute of theyr myndes, this moost dannable and naughtie affeccion, sate him downe as one that woulde teache sum earneste matter with authoritie, and commaunded theim all twelue to cum vnto hym, and then sayed: If any of you desyre to be the fyrst or chief man in the kyngdom of heauen, the same shalbe laste, and seruaunt to all: so far wyde is it, that the kyngdome of heauen ought to be estemed after this worldly kyngdome. And anon, because he woulde the depelyer fasten this doctrine in theyr myndes, he called vnto him a litle childe, and sette him in the myddes of them. And when he had embraced hym, signifying therby howe muche he defyed proude persons, and loued suche as are humble and meke in spirite, then sayd he vnto them: Do you see this lytle babe? what is more abiect and vile, after the estimacion of the worlde? yet they that are suche in humblenesse of mynde, simplicitie and godly liuing, as this is in age, those do I set moost store by. For reason will that I loue them best, which be likest vnto my self. This prerogatiue is not estemed by riches, reuenues, power, statelynesse, and violence. For suche as haue these thynges, as they moste resemble heathen princes, euen so are they highliest estemed of the same. Lykeas earthly kynges beleue that they are eyther honoured, or dishonored in theyr great estates: so in this Euangelike kingdom I thinke my selfe to be eyther honoured or dishonoured in suche lytle babes, whome the worlde setteth naught by because of their innocencie, simplicitie, and humblenesse of minde. If you know any to be more humble and low then I am, hym counte ye for the chiefe manne in the kyngdome of heauen. But yf ye fynde none, then take you me for the very soueraigne: And as euery man moste resembleth me in contemnyng of those thinges, whiche great men sue for in princes courtes, so iudge you hym to be the moost soueraigne persone. Therfore who so receiueth one of suche litle babes, in my name, the same receiueth me. For it reioyseth me to be receyued in those, whom I loue as them that are lyke me. Agayne, whoso receyueth me beyng lowest of all men, after the estimacion of the worlde, receyueth not me, but him that sent me. For as the maister is honoured or dishonoured in the scholers: so is the father lykewyse dishonoured or honoured, in the sonne.

By these wordes, Jesu toke not awaye authoritie from suche as be prelates, and haue the charge or ouersyght of the Lordes flocke, but plucked out of the disciples myndes, all desyre of worldly auauncemente. For the lownesse of this sorte of lytle ones, is not estemed after the quantitie and strength of the bodie, but after the humblenesse of suche a mynde, as claymeth nothyng in this worlde that is highe, nor trusteth any whit to his owne strength, but with syncere fayth hangeth vpon Christe

The texte. John aunswered hym, saying: Maister, we sawe one cast out deuels in thy name and he foloweth not vs, & we forbad him because he foloweth vs not. But Jesus sayed: forbyd hym not. For there is no man whiche (yf he doe a miracle in my name) can lyghtlye speake euil of me: for he that is not against vs, is on our part. Whosoeuer shal in my name geue you a cuppe of water to drinke, because ye belong to Christ, verely I say vnto you, he shall not leese his rewarde.

By occasion of these wordes, there arose an other doubt among the disciples, the whiche John propouned in this wyse: Maister (q he) when thou

sentest

sentest vs out to preache the kyngdome of God, we sawe a certaine felowe caste out diuels in thy name, and yet was thesame neyther of the numbre of the twelue, nor of the seuentie, whome thou dyddest afterwarde chose, and sende out, nor none of all the disciples, whiche folowe vs. Wherfore hym, as one of an other secte, and none of thy felowship, we forbad: but whether we dyd well or no, we wot not. Jesus answered: Forbyd ye none suche as are in any wyse good to sprede abrode, and preache the ghospell. For you must not be disdaynfull in receyuyng of those, whiche go aboute, by what endeuoure soeuer it be, to auaunce the worde of god. You must not consider whether he folowe me as a disciple, but whether he preache my name. If he cast out diuells by callyng vpon my name, he cannot lyghtelye speake yuell of me. And yf he so doe, then will the thing it selfe reproue him. For it shall be said vnto him: howe darest thou for very shame backbyte that name, whiche thou hast proued mightie, and effectuall in working of miracles: Therfore do ye not vpon light occasion suppose him to worke for a naughtie purpose, whoso doeth a godly dede. He that resisteth not the gospell, in this poynte furthereth it, because he aydeth not them, whiche take part against thesame.
Whosoeuer is not agaynste you, maketh for you. This newe doctrine must bet set forth when soeuer occasion serueth: but with what synceritie of myndе it be promoted, it is no mattier to you, so that the preacher doe by any manour of meanes further the busynesse whiche you goe about. For not onely they shall be rewarded for furtheryng of the gospell whiche shall caste out diuels in my name, but they also who accordyng to theyr abylitie, will put theyr helpyng handes neuer so litle to the aduauncyng therof. For who so wyll geue you euen but a cuppe of colde water in my name, that is to say, in respecte that ye are my disciples, and do my businesse, be you right well assured, thesame shall not lacke his rewarde.

¶ And whosoeuer shall offende one of these litle ones that beleue in me, it were better for him yf a mylstone were hanged about his necke, and he were caste into the sea. Wherfore yf thy hand hinder the, cut it of. It is better for the to enter into lyfe, maymed, then (hauing two handes) to go into hell, into fyre that neuer shalbe quenched, where theyr worme dyeth not, and the fyre goeth not out. And yf thy foote be a hyndraunce to the, cut it of. It is better for the to go halte into lyfe, then (hauyng two feete) to be cast into hell, into fyre that neuer shalbe quenched, where theyr worme dieth not, and the fyre goeth not out. And yf thyne iye hinder the, plucke it out. It is better for the to goe into the kingdome of God with one iye, then (hauing two iyes) to be caste into helle fyre, where their worme dieth not, and the fyre goeth not out. The texte.

Agayne if any shall chaunce to let them, by whome the gospell is aduaũced (truly it is aduaũced not by those whom the world counteth great, but by litle ones, simple persons, vnderlinges, and men of no reputacion) if anye, I say, offend any of these litle ones who haue reposed theyr affiaunce in me, so true is it that he shall not auoyde punishment, that he shoulde be muche easlier punished, if there were a mylstone tyed vnto his necke, and he cast into the sea. The princes of this world cruelly punishe suche, as let theyr deputies to put those thinges in execucion, whiche they haue commaunded to be done. They hange them on a iebet, and also many tymes quarter them, or cast them downe headlyng from sum high rocke, or els drowne them in the sea with a stone tyed vnto them, for cumming vp agayne: so true is it that they will not haue theyr great men offended, whom they vse as ministers of their

tyrannie, that is to say, to oppresse the people. But God wyll muche greuouslyer punishe suche as will let his litle ones (whom he would to haue the handelyng of thaffayres of the heauenlye kyngdom for all mennes saluacion) that they cannot put theyr kynges commaundementes in execucion. For albeit they shall seme for a tyme so to doe vnpunished: yet at the leangth shall they not escape the punishmeut of hell. The tyrauntes of this worlde could inuent no kynde of deathe comparable to that punyshement, wherby both bodye and soule shall seme to dye with continuall tourmentes, and yet neuer can dye. Therfore studye you not howe to be reuenged. Doe your businesse, and God shall punishe those that will let you.

Nowe if there aryse any lette and impedimente, not of any persecutoure, but on theyr behalfe, whiche appeare to be your frendes, there ought nothyng to be so deare vnto you, that the loue therof maye cause you to leaue of the ministracion of the gospell. Admitte it be thy ryght hande, that is to saye, thy father or verye nere frende, whome thou canst not spare: put case it be thy ryght eye, that is to wete, thy welbeloued wyfe, and swete children: Admitte it be thy foote, that is to saye, thy seruaunt, or factour, whose seruice thou canst not lacke for thexploiture of suche affaires, as thou hast to do in this worlde. Cut of thy hande, plucke out thyne iye, chop of thy foote that hyndreth the to doe the busynesse of the gospell. If thou canste brynge with the to the euangelyke saluacion thy father, thy mother, thy brethren, and thy systers, doe it. But yf the tender affection thou bearest towardes them, withdrawe the from the ministracion of the gospell: and agayne if it should so come to passe that whiles they refuse to be saued by the, thou shouldest also perishe, and be damned with them, then cast awaye naturall affeccion, and let the charitie of the gospell ouercumme the charitie of mane: doe the same thing in perill of thy sowle, that thou wouldest doe in the ieoperdie of thy bodie. If thou were at suche an exigent, that thou shouldest eyther be slayne, or els thy life be saued with the losse of thy hande, thou wouldest not sticke in this case to choppe of thy hand and so with the losse of one membre, were it neuer so necessarye, to redeeme thy lyfe. It were a thyng more to be wished to attayne saluation with thy parentes, and frendes by the gospell: but if that can not be brought to passe, then is it muche better for the to forsake thy parentes (who doe not onely refuse to be saued themselues, but also goe about to bring the to lyke confusion) and so to entre into lyfe euerlasting, as a man would say, maymed, then with thy sayd parentes, and frendes to be cast into hell, that is to saye, into fyre whiche can neuer be quenched. There the worme repentaunce that gnaweth the conscience of the wretched creatures, dieth not. For they liue onely to theyr tourmente and payne. There the fyre wherwith the damned soules are tourmented, is neuer put out. There shall bothe thy parentes and thou repent, but to late, and in vayne: thou, for that thou foloweddest theyr vnlawfull affeccions to thine owne damnacion, and they because they would not be aduertised by the, when thou exhorteddest them to saluacion. Neither shall their calamitie helpe the, nor thy torment any thing release or diminishe theyr payne. Moreouer, the damnacion of the parent that would not be saued, shall not be layed vnto his charge who hastened to doe the busynesse of the gospell. Lykewise after this manour cut of thy foote, consydering with thy selfe that it is better for the to cume halt and lame to life euerlasting,

Wherfore yf thy hand hinder the. &c.

lasting, then with whole fete to be throwen into hell, where neyther the fyre canne be quenched, nor the worme dyeth.

There is nothing dearer to man then his iye, nothyng more pleasaunte, then wyfe and chyldren. But if thou be brought to this strayte, that eyther thou must nedes for theyr pleasure forsake the gospell, and be damned with thẽ: or els forsake them, then whome (as touchyng worldly affeccion) there is nothyng more deare unto the: in this case stycke not to plucke out thyne iye, and caste it awaye: reckening it to be muche better for the, to enter with one iye into the kyngdome of heauen, where there is lyfe eternall, then to haue both thyne iyes whole, and with them to be throwen into the fyre of hell. Lette not here the wepyng, and waylyng of thy wyfe, nor the swete wordes of thy children, any whit moue the. They are fooles to wepe because they are forsaken, sith they myght haue folowed the if they had would. All worldly affeccions muste be set aside, when goddes commaundement compelleth it so to be. All losses of corporall thynges ought to be counted for gaynes, whensoeuer euerlasting lyfe is to be purchased. It is no delicate and pleasaunt thing to professe my name. Persecucions, and worldlye afflictions shall arise on euery syde whiche maye withdraw you from your purpose. But suche as take in hand the ministracion of the gospell, muste vanquishe all these thynges. He that will be a mete ministre or preacher of the euangelike doctrine, muste wholely yelde him selfe to the will of God, to thentent he maye in no wyse, neither for feare of persecucion, nor by reason he is corrupted with any enticementes of fleshely appetites, swarue from the pure veritie of gods worde, and the gospell.

And if thy foote be an hinderaũce.

The texte.

¶ Euery man shall be salted with fyre, and euery sacrifice shall be seasoned with salte. Salte is good, but if the salte be unsauery, what shall ye season therewith? Haue salte in your selues, and haue peace among your selues, one with an other.

For as no sacrifice after the lawe of Moyses is lawfull, saue alonely that whiche is salted eyther with fyre or salte or els with both: euen so whosoeuer will professe the phylosophie and doctrine of the ghospell, muste nedes be pourged with fyre from all worldly affeccions, and be also poudred with salte, that he maye in no wyse be corrupted with the infeccion or contagiousnesse of yuell menne. Worldly wysdom is vertulesse and unsauoury, and neyther preserueth him that hath it from worldlye corruption, nor yet is of force to preserue other. Nowe must the teacher of the gospell, do both: that is to saye, bothe fynde the meanes that he be without corrupcion hymselfe, and also take awaye the same from other. This canne neither be done by the phylosophers wisedome, nor by the Phariseis doctrine, but only by the vertue of the euãgelike philosophie: which with the tartenesse of truth byteth awaye, and consumeth what thing soeuer is in man in daunger of corrupcion. The same thyng doeth also that fyre of the spirite of God, whiche lykewyse consumeth all carnall affeccions; and purgeth mens soules therof, yea, and in manour transformeth into God, what thyng soeuer it hath ones caught, in so muche that they whoe were before tyme entangled with the cares of worldlye vanities, are nowe (the same utterly contemned) all togeter rauished with the loue, and desyre of heauenly thinges. Whoso is seasoned with this salte, can by no manour of inticementes be corrupted, and fall from the puritie of the spirite of the gospell. He that is pourged wyth this fyre, wil

despyse whatsoeuer the persecutoure can threathen hym withall.

There is nothyng better then fyre yf a man vse it aryght: nothyng more profitable then salte. But yf the fyre be colde, if the salte be made vnsauery, and vertulesse, what then remayneth to season the vnsauerie, and simple people withall? If they that professe the spirite of the gospell, frayed with the threateninges of menne, doe forsake theyr profession, and for feare of displeasure, feede and vpholde with theyr flattery, the folye, of princes, whome theyr dutye had been boldly to rebuke, what hope then remayneth? If suche as professe the salte of the gospell, doe not onely not heale the corrupte affeccions of other with the tartenesse of truth, but also fall themselfes for theyr parentes and frendes pleasures, and because to obtayne earthlye vanities, from the hope of the kyngdome of heauen, and winne hell, expounyng and wrestyng the doctrine of the gospell (whiche is the greatest offence of all) after thaffeccions, and lustes of man: What then is there left to season mannes folye with all? sithe that both they who ought to haue been the seasoners, are theim selues corrupted, and the thyng is also taynted, whiche onely was left in the worlde to bryng it at one tyme or an other to amendment.

Salt is good, &c.

Therfore to thentent you maye bothe ouercum cruell persecucions, and also contemne all worldly affeccions for the gospels sake: and to thentent also you maye bothe prouide for your owne soule healthe, and bryng as many as maye be to saluacion, lette eche of you haue in him the salte of the gospell.

Haue ye salt in your selues.

Lette there be peace, and mutuall amitye among you. Salte shall make you without corrupcion: and concorde, stronge and myghtye. Whereas variaunces do raygne, there is not the salte of the gospell. Where as the vice of ambicion is, there is neyther peace, nor salte. Therfore the philosophers be at contencion and braule one with an other, because they haue not this salte. For this cause also the Phariseis cannot agree with the Saduces, & the Herodiās, because they all corrupted with naughtie affeccions, lacke the salte of the gospell. Your doctrine shall season the folye of the worlde, yf the people perceyue nothing in your affeccions, that is corrupted and rotten eyther by desyre of glorye, loue of money, gredinesse of reuengemente, feare of death, desyre of lyfe, or to be short, by any other worldely affeccion: And if they also perceiue that lyke as your lyfe, and doctrine shall agree, so in semblable wise you wyll agree one with an other. Undoubtedly you shall agree, if you vtterly abandonyng all ambicion (wherwith suche persones are attached as desyre to rule and play the lordes in this world) do syncerely preache, and teache other, the heauenly doctrine whiche you haue receiued of me.

¶ The .x. Chapter.

The texte.

¶ And when he rose from thence, he went in to the coastes of Iury, through the region, that is beyond Iordan: and the people resorted vnto hym afreshe, & as he was wont, he taught them agayn. And the phariseis came, and asked him: Is it lawfull for a man to putte away his wife? to proue hym. And he answered, and said vnto them: What did Moyses bid you do? and they sayd: Moyses suffered to write a testimoniall of diuorcement, and to putte her away. And Iesus answered, and said vnto them: for the hardenesse of your harte, he wrote this precepte vnto you: but at the first creacion God made them, man and woman. Therfore shall a man leaue his father and mother, and abyde by his wyfe, and they twayne shall be one fleshe. So then are they now not twayne, but one fleshe. Therfore what God hath coupled together, let not man separate. And in the howse, his disciples asked him agayn of the

same matter. And he sayeth vnto them: whosoeuer putteth away his wife, and marieth an other breaketh wedlock, to her ward. And if a woman forsake her housbād, and be maried to an other, she committeth aduoutrie.



After the Lord Jesus had with suche lessons sufficiently prepared the myndes of his disciples against ŷ storme that was at hand, he departed oute of Galile, and went into that parte of Jewry whiche lyeth beyond Jordan, wheras John first taught. Now was Jesus so much renoumed in all places, that he could nowhere be hid. Therfore anon as he was cummen, the people came flocking hither in like manour as they were wōt to doe in other places. Neyther was he at any time wery of doing all men good, of curyng theyr bodyes, of enstructing theyr sowles. There lacked not here the phariseis, euery where one manour of menne, and like them selfes. The multitude sought for health, and were desyrous to heare his doctrine: but the other desired more to take hym in a trip, then to be healed: to proue him, rather then to learne. And whiles they so did, they coloured theyr maliciousnesse with a visure of holynesse, and cloked theyr disceitfulnesse with a pretensed desire to learne. Oh wisdom vnapte to receiue doctrine. They came to Jesus with bodie, whome they were farre from with mynde. They put forthe vnto hym a captious question, saying: What is thyne opinion, our Maister? Is it lefull for the husbande to forsake his wife? This captiouse question deuised they among themselfes, trusting thend would be, that answering therunto he shoulde be driuen to graunt eyther one inconuenience, or an other. Before, he pronounced those blessed, who gelded themselfes for the kingdom of God. Therfore yf he being a fauourer of chastitie had now giuen sentence that it had bene leful for a man to cast of his wife because to mary a new, as the Jewes vsed communely to doe: thē should he haue semed to haue taught cōtrary doctrines. Againe yf he had answered that it had bene in no wise lefull so to doe, then would they haue layd against him howe he had made the law of none authoritie, whiche geueth the husband libertie to put away the wife: The lord because he would take these crafty felowes in theyr owne craftinesse (for they prepared a snare for hym out of the law) asked thē agayne: what nede you to aske me this question, synce your selfes do professe ŷ knowleage of the lawe? What cōmaundement hath Moyses giuen you touching these matters? They answered: Moyses suffered the husband, yf there were any thing in the wife ŷ offended him, by & by after a libel of diuorcemente geuen vp, to put her awaye, and mary an other, if it pleased hym so to doe. The Phariseis dyd so interprete this sufferaunce of the lawe, as though those men dyd very well, who for euery trifling cause, woulde be diuorced from theyr wiues, and marie agayne, not vnderstanding the mind of the lawe maker, whiche they might haue perceiued by the beginning of the boke of Genesis. Jesus therfore sayd vnto them: In that Moyses gaue you this libertie to forsake your wyues, he fauoured not diuorcement, but suffred the husbandes to doe, what carnall desire, and sensualitie moued them vnto, and woulde rather permit the lesse yuell, then open a wyndowe to more greuouse enormities. He would rather suffre vnlawfull separacion, then manslaughter, poysoning, or

Is it lawful for a mā to put a waye his wyfe. &c.

And Jesus answered & sayd. &c.

But at the first creatiō God made them, &c.

detestable murthering of wyues. For he knewe the hardnesse of your hartes: vnto the which vice, this thing was geuen as a remeadie, lest greater mischief shoulde haue ensued. But in paradise before the nature of man was fallen to this wickednesse, matrimonie was not so instituted, ỷ diuorce should be made at the sensuall will and pleasure of the husband: but for euer to continue betwen man and wife, and neuer to be dissolued. For at the first tyme god ioyned one to one, that is to saye, man to woman: betwene whome he would haue so great loue and charitie to be, that no separacion might chaunce. For this cause, saith he, a man shall leaue his father, and his mother, and sticke vnto his wyfe, and they bothe shall becum one fleshe, so that being now conioyned in bodie & soule, they are no lenger two persons, but one, to thentēt there maye be a mutual participacion of weale and woe, betwene them. These wordes plainly declare that God was not pleased with diuorce, els would he disanull his fyrst ordinaunce. But Moyses permitting diuorce besydes the will of God, prouided for a seasō for ỷ hardnesse of your hartes: supposing aduoutry to be a smaller offence then murthering of wiues. If this gentle permission of Moyses do please you, know you also the cause compelling hym to geue you this libertie. Therfore what god himselfe hath so conioyned at the begynning, ỷ it shoulde alwayes continue vndissolued, let not man parte asunder. Put awaye the hardnesse of your harte, & then shall there be no nede of diuorce: then shall separacion of manne, and wyfe, haue no place. With suche a sobre, and a discrete answere Jesus defended goddes commaundement, and yet neyther condēned Moyses, nor minished the prayse of chastitie, nor finallye brought himselfe in daunger to be taken in the phariseis snare, but rather snarled thē with theyr owne grinne, who came purposely to entrap hym. But after he, & his apostles were cumme into the house, and they being with hym alone had asked his opinion herein, then did he more plainly condemne diuorcement. Whosoeuer, saith he, putteth awaye his wife, and marieth an other, committeth aduoutrye to herward. Agayne if the wyfe forsake the husband, and marye an other, she committeth aduoutrie to her former husbandward. For it is not mete for christen men to be so hard harted, that they neyther can awaye with theyr wiues condicions, nor wyll by faire meanes correct them when they doe amisse, but for euery trifling cause conceiue displeasure against them, and ymagine theyr death, except they departe, and get them away. This is a Jewishe minde, whiche my disciples must in no wise haue. The Jewe putteth awaye his wife for stenche of breth, for blearnes of the iyes, or for any such like fautes, whereas among christen men, there is but one cause onely, whiche dissolueth wedlocke, and that is, the breache of the fayth, & promise of matrimony. For that wife whiche hath letten an other manne haue the vse of her body, is nowe no longer a wife, although she be not yet diuorced: and that husbande whiche hath letten an other woman haue the vse of his body, is nowe before any separacion be made, nomore an husbande. As fire is not fyre vnlesse it be hotte, so wedlocke is not wedlocke excepte that of two be made one. There cannot be one fleshe made of thre, or fower.

The texte. ¶ And they brought chyldren vnto him, that he should touche them. And his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: suffer the children to cum vnto me, forbid them not: for of suche is the kyngdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kyngdom of god

as a chylde, he shall not enter therin. And when he had taken them up in his armes, he put his handes upon them, and blessed them.

When he had spoken these wordes, there were certayne persons cum thyther, who had brought unto him yong children, to thentent he shoulde lay his handes upon them, and blesse them. They sawe howe diseases wer put away by vertue of his touching, and therfore beleued they that thesame touching should also be good and holsome for sucking chyldren againste manye suche inconueniences as this weake and tender age is wonte to be indaungered with. The disciples supposyng it not to be fitting that theyr Lorde, forsomuche as he was occupied about waightier affaires, shoulde be weryed with suche triflyng matters, kept awaye the children that they coulde not approche hym, and further rebuked suche as brought them, as though they had disquieted him with their importunitie. Verilye a litle before he praysed lytle babes unto them. Therfore when he perceiued howe they would not suffer the children to cum unto hym, because it was out of theyr remembraunce what he had said before of suche little ones, he put them unto silence, saying: Suffre ye the chyldren to cum unto me, and kepe them not away from my touching. For unto suche belongeth the kyngdome of heauen. Those haue in them an ensample of innocencie and simplicitie, after the patarne wherof, proude malicious persones must be forged anewe, yf they desyre to be admitted into the kyngdome of heauen. Let no man thinke that these are to be set naught by, for theyr weakenes or simplicitie. This one thyng I assure you of: Unlesse a man be borne agayne, and all wilynesse, couetousnes, ambicion, hatred, wrath, desyre of reuengement, and enuy, put awaye, becum suche a one in minde, as these are in age, he shall not be receiued into the kyngdome of heauen. And to thentent he might the more commend unto all men simple innocencie, he toke eche of them in his armes, and layed his handes upon them eurychone, and blessed them: teachyng hereby howe Bishops ought not to disdayne the symple unlearned people, nor any other be they neuer so very underlinges, or abiect persons after the estimacion of the worlde, but cherish thē in euery behalfe til they cum forwarde to a better state of perfeccion. And aboue all thynges we ought to desyre the Lord Jesus, that he will vouchesafe to laye his holy handes upon suche persons, and blesse thē. He will undoubtedly geue unto little ones wilinesse, wherby they may escape the diuels snares. He will geue them a tongue that goddes prayse maye be made perfite by the mouthe of infantes, and suckelynges.

Suffre the children to cum unto me. &c.

¶ And when he was gone forthe into the waye, there came one runnyng and kneled to him: and asked him, good mayster what shall I do, that I maye inherite eternall lyfe? Jesus sayed unto hym, why callest thou me good? There is no man good but one whiche is God. Thou knowest the commaundementes: Breake not matrimony: kyll not: Steale not: Beare no false witnes: defraude no man: honour thy father and mother. He answered and sayd unto him, maister all these I haue obserued from my youth. Jesus beheld hym and fauoured hym, and sayd unto hym: one thyng thou lackest. Go thy waye, sell that thou haste, and geue to the poore, and thou shalt haue treasure in heauen, and cum, and folow me, and take up my crosse upon thy shoulders. But he was discomforted because of that saying, and wente awaye mournyng. For he had great possessions.

The texte.

Nowe when these thinges were done in the house, and he gone forthe into the waye, then came there unto hym a certaine yonge spryngalte, bycause that after childhode was commended, this age shoulde lykewyse

be called

be called from good beginninges, to thinges of hygher perfeccion. He fell doune at his feete, and sayed: Good mayster, what shall I doe to purchase me eternall lyfe? The askyng of this question, smelled sumwhat of that vice, wherwith all suche are attached, as stande in theyr owne conceipt.

But gentle teachers are wonte to wynke at this faute, yf it be meane and tollerable for the great hope an lykelyhode that is in this age to cum forwarde. For he desyreth not somuche to be taughte of the Lorde, what he ought to do, as to be praysed for the thynges he hath already done. And he calleth hym good, whom he beleueth to be nought els but a man, as who saye, that man had any good thing of hymself. Therfore Jesus, as though he wer offended with this arrogant name, saith vnto him: why doest thou call me good? This name is farre aboue the state and condicion of man. For ther is none verily good saue god alone. For this cause as he is an arrogant person, who so taketh this name vpon hym: euen so he that geueth the same vnto man, geueth hym more then it becummeth hym to do. With this proheme Jesus discouraged the yong man, whiche in his owne conceipt thought himselfe not muche vnworthye to haue this goodly title, or name geuen hym: & forthwith asked him this question: knowest thou the commaundementes? Then to hym demaunding what they were, he answered, recityng these common commaundementes folowyng, for kepyng wherof the Jewes chalenged the praise of goodnes and iustice. Thou shalt not commit aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not begile thy neighbour: honour thy father and thy mother. Here this yong man hopyng to haue bene greatly commended, answered agayn with a glad and ioyfull hart: Maister, I haue euer kept all these, since I was a litle child. Jesus beholdyng his great towardnes (for he cloked not the matter: nor dyd not, as the Pharisies, of a naughty mind, or proude stomacke stand in his owne conceipt) Jesus, I say, signified ÿ he was delited, euen with thonely endeuour of this age. Therfore he made semblāt that this godly affecciō of his, albeit it was vnperfit, dyd neuertheles highly please hym, who as it were, embraced ÿ great likelihode he espyed in hym to profit & cum forward in ÿ doctrine of ÿ gospel, (for as that age seldō applyeth Godly liuyng, so is ÿ study therof right cōmēdable in ÿ same) teaching vs hereby, how we ought not in any wise ouersharply to rebuke yong folkes, in whō we see any inclinaciō to theuāgelike & christē godlines: and by that meanes cause thē to withdrawe theyr yong & tender mindes frō the gospell, as sum ouer wayward scholemaisters are wont to doe, whiche by reason of theyr crueltie & roughnes, be wont to teache good wittes to hate learning: but with al gentilnes to set them forward, and bring them to better thinges, commending their diligence, but yet neuertheles shewing thē with all what they must endeuour themselfes to attain vnto. Thē Jesus tēpred ÿ gladnes of this yōg man, who reioiced ouertimely, saying: That thou hast obserued these thinges, I cōmēd the. But perfite righteousnes stādeth not, as thou supposest, herin. Thou lackest yet one thing. Thē to him merueiling, & askyng what ÿ should be, the lord answered: returne home, & make sale of all that euer thou hast, and deale ÿ money which thou makest therof, among poore folkes. Thou shalt not lose such doles, but for earthly possessiōs, horde vp great treasure in heauē. And beyng lighted of thy burden, & free from all encumbraunces, cum & folow me. For then will I knowledge the to be a disciple of the gospell.

Why callest thou me good? &c.

One thyng thou lackest &c.

The yong man wanted many thynges: but Jesus entended to shewe by touchyng of this one sore, howe farre he was as yet from the perfectiō of the gospell. After he had heard him saye so, he wente his waye mournyng, because he was disapointed of yͤ praise of rightuousnesse, which he well hoped he should haue had. For he was a man of great substance, & therfore it semed vnto hym a very sore thing sodainly to forgo the same. yet departed he not as one vtterly to be despaired of. For he was nether wroth, nor murmured against Christ, but went his waye with mourning chere & silence. He was cōmended for his vertuous and godly endeuour: but that he mourneth cūmeth of mās frailtie & weakenes. For he vnderstode not Jesus wordes, yͤ meaning wherof was not that a man should so muche forsake his goodes, as his affeccions. Whoso is redy and willyng to leaue all that he hath, if the case so require, hath forsaken all thinges.

¶ And when Jesus had loked rouͣd about, he saith vnto his disciples: How vneasy shall they that haue money entre into yͤ kyngdō of god? And the disciples were astonied at his wordes. But Jesus answereth again, and saith vnto thē: childrē, howe hard is it for thē that trust in money to enter into the kyngdō of god? It is easier for a Camell to go thorowe the iye of a nedle, then for the riche to enter into the kyngdom of god. And they were astonyed out of measure, saying betwene themselues: who then can be saued? Jesus loked vpon them, and saith, with men it is vnpossible, but not with God. For with god all thinges are possible. The texte.

With this ensample, Jesus frayed his disciples from couetousnesse. Therfore when the yong man was gone awaye all sadde and heauy, Jesus loked round about on his disciples (for all this was done for theyr instruccion) and sayd: he his gone. Howe muche adoe shall it be for them that haue aboundaunce of money, to enter into the kingdome of God? These wordes greatlye amased the disciples, who supposed that vnnethe any one could be founde, whiche woulde sodainly lashe out great riches for the kingdome of God, although themselfes had forsaken a fewe small thinges of little price or value. Therfore Jesus repeteth the thynges whiche he spake before, mittigating the sharpnes therof with pleasant wordes, and expouning the darke saying, whiche they vnderstode not. My children sayeth he, how hard is it for thē that haue great substance, & trust vnto it, as the common sort doe, to enter into the kyngdom of god? And leste this seme to sore a saying, I will yet speake much sorer wordes thē these, but moste true withal: It is easier, I say, for a camel to go thorow a nedles iye, thē for a riche mā to enter into gods kingdome. The disciples after they had heard him say so, were muche disquieted in theyr myndes, & reasoned thus amōg themselfes: If no man can be saued vnlesse he enter into the kyngdome of God, and if no manne can enter into Goddes kyngdome, excepte he haue forsaken his riches: then sith we see all men so inordinately loue the same, that it seemeth they will in no case forgoe them: what riche man can there be saued? This carefulnes of the disciples, smelled of the godlye charitie of theyr Lord (for they were desirous that as many as might possible, should entre into the kyngdom of god) but as yet they vnderstode not the nature and vertue of the christian profession, whiche commaundeth vs, nothing to passe vpon wife, children, parentes, no nor life to, if the case so require. It is the easiest thing that may be, yf a man way and pondre the thyng selfe, to contemne and set naught by richesse: and again it is the moste greuous thyng of all, if we regard the manours of the people. Therfore the Lord perceiuyng his disciples to be carefull, and heauy, by reason of the wordes he spake vnto thē, and at the With men it is vnpossible, &c.

nexte doore to desperacion, recomforteth them againe. But fyrst he loketh vpon them as he is wonte to do, so ofte as he is about to speake any notable thing, or of great importaunce. Why despayre ye, sayth he, of the saluacion of riche men? The thynges whiche I require, be of muche difficultie: but there are muche harder thynges to be perfourmed. There is nothing harder, then to set naught by life for ẏ gospels sake. Herein you shal haue me your capitain. If there shall sum be founde, vnto whome the gospell shall be more deare then life, will you then despayre, that there shalbe sum who will set lesse by their riches, then by the gospel? These thynges seme vnpossible to humaine affections: But all this is easily brought about by goddes helpe. God requireth hard thynges, and suche as be farre aboue the strengthe and power of man: but the same putteth to his helping hande, that man may be able to accomplishe his commaundementes. And so cummeth it to passe, that man can do that by god almighties helpe, whiche of himselfe he is in no case able to do. Whoso wt all the harte of his body trusteth hym, shalbe able to do all thynges by hym. Therfore he that passeth not vpon his goodes for the kyngdome of god, sustaineth no losse therby, but hath great profite and vauntage.

And to know this, is a thing pertainyng, not to mans wisdom, but to faith geuen vs from heauen. For whosoeuer he be that with hart and minde beleueth that for the goodes forsaken, whiche hindred vs from doyng the busines of saluacion, a hundreth fold so much is geuen vs here in this world, and in the world to cum life euerlasting, the same will with right good wyll make suche an exchaunge.

The texte. And Peter began to say vnto him: Loe, we haue forsaken all, and haue folowed the. Jesus answered, and said: verely I say vnto you, there is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wife, or children, or landes for my sake and the Gospels, but he shall receyue an hundred folde: nowe in this life, houses and brethren, and sisters, and mothers, and children, and landes with persecucions, and in the world to cum, eternall lyfe. But many that are first, shalbe last, and the last first. And they were ĩ the way going vp to Jerusalem, & Jesus went before them, and they were amased, and folowed, and were afrayed.

Of these wordes wherby Jesus broughte his disciples out of despayre, the same receyued more courage, and boldenesse, then they shoulde haue done. For nowe Peter by cōparyng himselfe to the yongman, who departed away all heauy and mourning, began to stand much in his owne conceipt, saying: Loe, we haue forgōne all that euer we had for thy sake, and folowed the. We haue done what thou whilere requiredst of the yong man. To him thou promisedst treasure in heauen: what rewarde then ought we to hope after? If a man regarde the valuacion of the Apostles goodes, they forsoke not muche, especially Peter, who was a fysher man, & with muche a doe gate his lyuing, with his daily trauaile and labour. But vnto euery mā, his owē propre substance is greatest. And he forgoeth very muche, whiche so forsaketh all his goodes and ryches, that he hathe no mynde, neyther to restore, nor to encrease the same agayn. He that hath cleane put away all affeccion, and gredy desyre of riches, the same hath forsaken, not onely so muche as he was worthe, but also so muche as he myght haue desyred. The lorde after this rule estemyng the goodes forsaken of the Apostles (who with right good will did also forsake suche thynges as were muche dearer vnto them, as theyr parentes, theyr wyues, and theyr kynsfolkes, answered in this wyse: I tell you this for a

There is no man ẏ hath forsaken house or brethren. &c.

suretie: Not onely you shal not be defeated of your reward, but also there shall be none who for my sake, & the loue of the gospel, hath forsaken house, brethrē, or sisters, or father, or mother, or children, or landes, but he shall receiue for euery of these thinges so forsaken, a hundreth folde so muche, and that euen in this presente life, be the stormes of persecucion neuer so great. For muche more shall encrease through the charitie of the gospell, then was taken awaye by the crueltie of persecutours. For one carnall brother or sister forsaken, he shall haue so many brethren, and systers: as felowes in professyng of the gospell. The affeccions of the spirite be more vehemēte, and pleasanter withall, then are thaffecciōs of nature. For one father, and mother, he shall haue so many fathers, as teachers: for one house forsaken, he shall haue euery where a house, wheresoeuer the angelike and christen charitie shal raigne, whiche doubtles maketh al thynges common. For a litle piece of land forsaken, he shalbe partaker of all the landes whiche the true professours of the gospell haue possession of. And if these thinges came not to passe, yet the losse of temporall goodes shalbe sufficiently recompenced with the ghostly giftes of the soule, so that a man had a hūdreth times leuer haue the thinges receiued, then the thinges forsaken. There is no comparison betwene suche thinges as be transitory, & will sone perish, although no mā take them away, and the riches of the soule, whiche no man can geue but god alone: no mā can take away, but he that geueth them. And if this seme but a small gaine, there shalbe added therto the possessiō of eternall life in the world to cum. With these sayinges the lorde stayed the weake myndes of his disciples, least they should eyther forthinke that they had forsaken suche thynges as they forsoke, or els fall againe in time to cum to the loue of worldly riches, & goyng about to be enriched with vile thinges, ware miserable poore as touchyng the goodes and riches of the soule. It is a naughtie chaūce whē a man falleth againe from the loue of the goodes of the soule, to the desyre, of the goodes of the body: frō true riches, to vayne and deceyuable riches: from euerlastyng commodities, to fading and transitory. Now lest that by praysyng of his disciples for forsaking their goodes, and maisteryng their affeccions he should haue geuen them occasion to be careles, he spake further a litle sentence of lyke tenour as here ensueth: But many that nowe seme first, shall once be last. Neither are they to be despayred of, who be not yet able to perfourme what the vertue and strength of christian perfeccion requireth: neyther ought such to trust themself, as haue profited to a certain degree therin. For there are sum who haue done the like as you haue, and yet for all that, they shall fall agayne to a more mischeuous couetousnesse. And there be sum, who at this presente, cannot contemne and set naught by theyr goodes (of the whiche sorte that yong man was one) the whiche in tyme to cum shall excell suche as appeared to haue forsaken all the world. Finally it shalbe founde that those wer poorest of all, who after the iudgement of the worlde, semed richest: and contrarily such as appeared to contemne al worldly thynges, were moste gredy and desirous therof. For this prayse and commendacion standeth not in thinges, but in affeccions. He is the poorer man of both, who possesseth suche goodes as fortune hath lente hym, as though he had them not, ready to departe therwyth, so ofte as his neyghboure is to be holpen, not reioycynge ouer muche yf anye encrease be, nor pynyng awaye for sorowe, yf anye thyng be taken from hym: then he that setteth

great

great store by that little he hath, and neuer maketh an ende to augment and encrease the same. Hereby he seemed to meane Judas, who albeit that he forsoke all that euer he had, as the other dyd, and folowed Jesus, yet afterwarde was he perceiued to be a more naughtye couetous wretche, thẽ those, whiche after the iudgement of the worlde be rychest.

And they were in the way goyng vp to Jerusalem.

With suche woordes Jesus framed the myndes of his disciples, by litle and lytle agaynst the most greuous storme of all that was at hand, the mencion wherof they vtterly abhorred. For nowe began he to goe vp to Jerusalem the whiche name the disciples hated, bycause they had hearde saye, how theyr maister should there suffer muche shame, and vilanie. In other places of the gospell it is oft tymes mencioned, howe they went before, as when beyng hungry they plucked the eares of corne. In this vyage they couldenot so doe. For it is a paynfull iourney to goe vp to Jerusalem. It is for them that be of valiant courage, and strong in spirite, and suche in whom this world hath naught that is his. Therfore Jesus nowe goeth before, and the disciples folowe after all heauy, and murmuring againſt him, because he would willingly put himselfe in manifest daunger of lyfe. They both maruayled what minde he had so to do, and also feared their owne partes, least he woulde bring them into lyke daunger. Such disciples, so grosse, and weake withall suffered Jesus: and doth it greue vs sith we be weake our selfes, to beare with the dulnesse of the weake. They gaped after a kyngdom, they desyred to be partakers of glory, and reasoned who should haue the chiefe place or preeminence: but they vtterly abhorred that thing whiche was moost necessary for theyr saluacion.

The texte.

¶ And Jesus toke the .xii. agayne, and began to tell them what thinges should happen vnto him. Beholde we go vp to Jerusalem, and the sõne of manne shall be delyuered vnto the hie priestes: and vnto the Scribes, and they shall condemne hym to death, and shall deliuer him to the Gentiles, and they shall mocke him, and scourge him, spitte vpon hym, and kill him. And the thirde daye he shall ryse agayne.

Jesus therfore to geue vs an ensample how we ought in instructing of our neyghbour, to teache him rather necessary thinges then delectable, rather holsome thinges, then pleasant: After he had called vnto hym the .xii. whome his will was should not onely be witnesses, but also in some pointes partakers with him of this storme: Jesus, I say, printed in theyr myndes what he had first couertly, and anon after plainly forshewed vnto them, saying: Loe, the time is nowe cum, that I haue so ofte told you of: We go vp to Jerusalẽ,

Behold we go vp. &c.

to thentent you may perceyue that I willingly, and wittinglye, will suffer what tourmentes, and passion soeuer I shall be put vnto. For I muste not flye, syth the tyme appointed of god, is present: this sacrifice shalbe made at Jerusalem, because that place is appointed therunto. And the sonne of man shall be deliuered into the handes of the chief priestes, Scribes, Phariseis, and elders of the people. They shall condemne hym as a felon, and a wicked person, and at the lẽgthe, after they haue accused hym of diuerse crimes, judge hym to deathe. And then incontinent shall they deliuer hym as a notorious misdoer, to the heathen people, that they may mocke hym, and spit vpon hym. To be shorte, he shalbe scourged, and slayne: but on the thyrd day he shall arise agayn from death to lyfe. It is nedefull for you to knowe, & remembre these thynges, specially for twoe causes: partly leste ye thynke that the same beyng

altogether

altogether wrought accordyng to Gods determinacion, be done by hasard of fortune, vnknowyng to me, or against my wyll: partly leste this storme whē it is cumme, trouble you out of measure, as men that thought nothyng thereon. For it is not mete you shoulde take it greuously, that I will willyngly suffre for your cause, accordyng as my father hath determined I shall do: nether is it conuenient that you should be dismayed, as at a thyng whiche hath chaunced vnloked for, sith I haue so ofte times warned you hereof before.

¶ And James, and John the sonnes of zebede, came vnto him, saying: Maister, we woulde that thou shouldest do for vs whatsoeuer we desire. He said vnto thē: What would ye that I should do for you? They said vnto him. Graūt vnto vs that we maye syt, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said vnto thē: ye wot not what ye aske. Can ye drynke of the cup that I drinke of? & be baptised with the baptisme that I am baptised with? And they sayd vnto him: That we can. Jesus sayd vnto them: ye shall in dede drinke of the cuppe that I drinke of, & with the baptisme that I am baptised withall, shall ye be baptised in. But to sit on my right hand, and on my left hand, is not myne to geue, but it shall happen vnto them, for whome it is prepared. The texte.

Now when the Apostles wer all in theyr dumpes, and like men amased by reason of these wordes, and durst not now counsayll him to the cōtrary: two of thē, ye it is to wete, John, & James the sonnes of zebede, came vnto hym alone. These .ii. after they heard him speake of hys resurrection, conceiued good hope, that ye same kyngdō which he had so oftimes promised to cūme, should very shortly begyn. For as yet they had not cleane cast out of theyr myndes ye desyre of worldly aduauncement. For they set theyr mother a worke, & by her desyred him to haue summe preeminence and soueraigne dignitie geuen thē in the same kyngdome: but or euer they vttered theyr mynde, they did what they coulde to get a faythfull promise of him before hande to haue theyr requeste graunted, because it should not then be lawfull for hym to deny it them. The Lord makyng as though he would deny thē nothig whatsoeuer they demaūded, bad them tell on hardely what great thyng it was that they sued for. For it semed that they would desyre some weyghty thyng, or hygh promociō. Lorde, saye they, oure peticion and suyte is, to haue this honourable preferment in thy kyngdome, that we may sit nexte the, the one of vs on thy right hand, and the other on thy lefte. Jesus by askyng them a question, plainly bewrayed theyr ignoraunce and rudenes. For as yet they dreamed vpon a certayne corporall kyngdome: as yet theyr myndes were vpon the primacy. How beit it was then no time to rebuke thē for theyr grosse ymaginacion: but yet bryngeth he thē agayne to the remembraunce of death, the which they so muche abhorred. Because, sayeth he, ye perceiue not what maner a thyng the kyngdome of God is, therefore ye wotte not what ye desyre. You seke after vaynglory, and consydre not by what meanes the true glory of my kyngdom is attayned. I will open you the waye, & yf the same do like you, then trust ye verely to haue the glory that you desyre, saue alonely ye it shall be a true glory, and not suche a one as you dreame vpon, and imagine it to be. Can you drinke of the cuppe I nowe make my selfe ready to drynke of? They saide vnto hi. &c.

Can ye be baptised with the baptisme that I shall ere it be long be baptised withall? They of a gredy desyre to haue theyr peticion graunted, as they folishly desyred this preeminence, euen so did they rashly promise for theyr behalfe, and saye they could: notwithstādyng as yet they knewe not them selues aright. Neyther did the moost gracious Lord rebuke thē for this their great foly, Cā ye drīke of the cuppe &c.

foly, forasmuch as the tyme was not yet cum, that they shoulde be receyuable of these mysteryes. As yet whatsoeuer they heard, they heard it as it were in a dreame: and yet did he with neuer the lesse diligence teache, & instruct them, euer attempering his wordes to theyr weakenesse, because they beyng afterwardes, as a man would say, wakened out of theyr slepe, and manifestly perceyuing the truth by the holy ghoste, shoulde with more entire affeccion loue theyr Lord, who beyng suche a one as he was, would so gently beare wt suche maner of disciples: & also because they being once growen to more perfeccion, should agayne folowe his gentlenes in bearyng with the weaknesse of theyr euenchristen, whom they should happen to instruct, hauyng alwayes in theyr remembraunce, how ignoraunt, howe forgetfull, and how dull they also themselues sometyme were. This was an ambicious saying: Let vs sit nexte the in thy kyngdome. It was vnaduisedly spoken when they sayd: we can do it. For it was spoken of thē, whoe would soone after deny theyr Lord & maister for feare. But suche error as springeth not of malice or obstinate euylnes, but of symplicitie, must either be cured, or els borne withall for a season. Therfore Jesus answered: Truely ye shal drinke of my cuppe, & shall be baptised wt the baptisme that I am baptised with: but in tyme to cum. For as yet ye are not able to do the thyng, whiche ye beleue ye can do. Therfore prepare your mindes hereunto: but leaue all þ iudgement of your rewarde to God þ father. Let your only endeuoyr be to counterfeyte me, & folow my trace. He hath for euery man his peculier rewardes already prepared, and will distribute the same as it shal please him. For this matter is not so ordred in the kyngdome of heauen, as it is in princes courtes, wheras he is not alwayes chief in dignitie, whiche deserueth so to be: but he whō þ prince or kyng chiefly fauoureth. Suntimes he fauoureth the naughtyest person of all. But wt my father there is no regarde of person. Neither is it your parte to regarde the measure or multitude of your merites & deseruynges, sith you are able to do nothyng of your selues: nor to considre howe far ye passe other. You must only do your endeuoyr accordinge to the power that God hath geuen you, to folowe me. Ye shall not be defeated of your reward, although you thinke not theron at all. For he that fighteth for the rewardes sake, & would not els fight vnlesse he thought he shoulde be rewarded for his labour, cleane disapointeth him selfe of þ reward. Let no mā be his owne iudge, but do what he cā: & thē remitte þ whole iudgemēt vnto god.

The texte. ¶ And when the ten heard it, they began to disdayne at James & John. But Jesus, when he had called them to him, sayd vnto them: ye knowe that they which are sene to beare rule among the people, raygne as lordes ouer thē. And they that be greate among them, exercise aucthoritie vpon them: neuertheles so shall it not be among you. But whosoeuer of you will be greate among you, shall be your minister. And whosoeuer of you will be chief, shal be seruaunt of all. For the sonne of man also cam not to be ministred vnto, but to minister, and to geue his life for the redempcion of many.

And loe, howe one euyll sprang of another. The simplicitie of these two disciples, bewrayed a greater rudenes and ignoraunce of the rest. For after it was cum to the others knowledge what the twoe bretheren, althoughe theyr request was not graunted them, had desired of the Lorde, they all in maner disdaynyng hereat, were angry with them and in theyr toppe, because not regarding theyr simplenes and meane estate, they presumed to desyre þ first or chief place which was rather due vnto them. There was none of them all but hoped he

ped he should haue had that preferment himselfe, accordyng as eche of them fauored his owne gyftes, and desertes. Doubtles these are the very affecciōs of suche persons, as leade theyr liues in princes courtes. Euery man there highly esteemeth himselfe: euery man warraunteth himselfe the moste honorable aduauncementes, and hath great heart burning and disdayne at others preferment, saue that the ambicion of courtiers is spiced with malice, where as the disciples ambicion was nothyng els but mere ignoraunce and simplicitie. And whyles they straue thus for the preeminence and primacy, they had cleane forgotten the wordes that Jesus had spoken of the least, and greatest in the kingdom of heauen, and of the imitacion and folowyng of the litle one. If any man aske the question why the Lord suffered so great ignoraunce so long while to contynue in his disciples, by whose mynysterye he purposed to haue the doctrine of the gospell preached, & taught throughout all the whole worlde: truely, the chief cause was, because he would by litle and litle cleane weede out of their mindes, this and suche other naughty affeccions, and therfore doeth he suffre them so oft to fall agayne into the same affeccion, that is to say, into ambicion, or desire of dominion & prefermēt: euen as if a mā be soone deliuered of an ague, he soone forgetteth bothe his disease, & also the benefite of the phisician, that cured him: Agayne if he ofte tymes recidiuyng, and fallyng into the same disease agayne, be at the length with muche a do rid & healed therof, then doth he the more hate his disease, & also the more knowledge the benefite of his healing, and shall better knowe how to cure other that are likewise diseased. Therfore Jes^9 perceuing that the fonde peticion of ye two and the disdaynfull wrathe of the other, yssued bothe out of one well, called them all vnto him, because he would ministre phisicke vnto them all with one medicine. As oft sayth he, as ye heare me speake of the kyngdome of heauen (whiche verely is a spirituall kyngdome, & differeth no lesse from this worldly kyngdom, then the yerthe differeth from heauen) do not you by vayne and phantasticall ymaginacion, fayne such a likenes & an apparaunce of thinges, as you see here in yearthlye kyngdomes. For ye knowe that those whiche seme to be chiefe rulers among the heathen people of this world, play the lordes ouer suche as be vnder theyr obeysaunce, and subieccion. And they which are great men among the heathen do exercise their power and authoritie ouer them, that they haue rule and gouernaunce of. Beware ther be no suche thing among you. Here a desire to helpe the neyghbour, maketh a man greater, and not ye desire of worldly prefermēt. Therfore as I haue also taught you before tyme, whoso desyreth to bee great in very dede among you, let ye same be your minister: let hym, I say, not exalte himselfe to beare rule, but humble himselfe to do all men good. And whosoeuer will be chiefe among you, let the same be the seruaunt of all the rest: let him not chalenge any souerayntie or preeminence, but serue to thende he may do all men good: not seking hereby his own honour, but referring all the whole prayse and glory vnto God, whom he serueth in his mēbres. Let it not greue you to counterfayte the ensample whiche you see playnly expressed in me. For the sonne of man came into the world, not to rule, nor to lay the yoke of bondage vpō other mens neckes, but to be a minister for euery mans saluacion: and not onely to serue for all mens wealth & cōmoditie, but also to geue and bestowe himselfe for the enfranchising of bondmen, to this ende, that by the death and losse of one, a great many shoulde be

But Jesus whē he had called them &c.

For the sōne of man also came not. &c

 saued,

saued. Of a truthe this is the very Euangelyke and chrystian soueraigntye whyche whoso will desyre, let hym desyre it as I doe, and loke for a rewarde, not suche a one as he appoynteth vnto hymselfe, but suche as it shall please yͤ father to geue hym: lyke as I without condicion obey my fathers commaundementes euen to the crosse, wholy referryng the rewarde of myne obedyence vnto his wyll, and godly arbitrement. It shalbe a great shame for you to desyre dignitie as you see worldly prynces doe, and to seke for a rewarde of the father of heauen. Eyther desire you the kyngdome of heauen, and loke after an heauenly rewarde: or els if you desyre this worldly kyngdome, then require ye not the rewarde of the kyngdome of heauen.

With suche lessons and monicions they were before hande instructed and taught, who went with Christ to Jerusalem. For the clener that euery man is from all affections, the better appoynted is he to go to yͤ battayle of the crosse.

The texte ¶ And they came to Hierico. And as he went out of the cytye of Hierico with his disciples, and a great numbre of people, blynd Bartymeus the sonne of Timeus, sat by the hye waye syde beggyng. And when he hearde that it was Jesus of Nazareth, he began to crye, and saye: Jesus thou sonne of Dauid, haue mercy on me. And many rebuked him that he should hold his peace. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Jesus stode styll, and commaunded hym to be called. And they called the blynd, sayinge vnto hym: Be of good comforte, ryse, he calleth the. And he threwe awaye his cloke, and rose and cam to Jesus. And Jesus answered, and sayde vnto hym what wylte thou that I doe vnto the? The blynd sayde vnto hym: mayster, that I might see. Jesus sayde vnto hym: goe thy waye thy faythe hath saued the, and immediatly he receyued hys syght, and folowed Jesus in the waye.

Nowe were they cum to the Citie of Hierico, whiche is not farre from Jerusalem. Hierico in the Siryan tong signifieth the Mone. By the Mone is figured this present life, which is nothyng els but the common course of the worlde, where some be borne and some dye: some be sycke and some be whole: some growe towarde mans state, and some drawin age: sometymes chaunceth glad thynges, and sometymes heauy. For our cause Jesus came downe from that heauenly tranquylytie, yet wyll he not tarry here, but hasteth to Jerusalem, being very desyrous of mannes saluacion. And hitherto his dysciples, and with them a great multitude of people, folowed him. Marke well howe Jesus is euery where as he is called. Eyther he teacheth, or healeth, or els restoreth to lyfe agayne. What his deathe shoulde cause throughe the beliefe of the ghospell that was preached, he shewed nowe playnly by a corporall fygure. Mankynde was blinde through ignoraunce of the trueth, & poore and beggerly for lacke of all vertues. Unlesse Jesus had passed by vs, there had bene no hope of lyght.

Blind Bartymeus the sonne of Tymeus.

For a certayne blynde begger well knowen of the people, called Bartymeus, the sonne of one Tymeus, sate by the hyghe wayes syde, who when he perceyued hym to cum, began to crye, and saye: Jesu the sonne of Dauid haue mercy vpon me. Fyrst the bruite or preaching of the Ghospel, sheweth vs that Jesus passeth by: then the great confidence which we straightwaies conceyue of hym wyll not suffre vs to holde our peace when he goeth by. For the synner knowledgyng and confessyng hys wretched liuyng, cryeth vpon the mercyfull sauiour, and desyreth hym to take mercy and compassyon vpon hym. He is at the nexte dore to lyght, whoso knowleageth his owne great blyndnes. To saye, Lorde haue mercy vpon me, is not a saying of the Pharyseys, who thought themselues to be men of a perfyte syght, but an euangelike and

chrystian

chrystian saying. Neither vse the Pharyseis to saye: O thou sonne of Dauid. For they say: is not this the carpenters sonne? That blynd man sawe a great deale more in the darke, then the Jewes do at this present day, whiche boast & bragge vpon the knowledge of the lawe, & professe themselues to be guydes of the blynde. But the multitude of people is an impediment and hynderaũce to the sely wretche, thus crying and callyng for mercy. For what other thyng can they do but disturbe and trouble? His conscience also cryeth out agaynst hym, not with one voyce, but with as many as are the offences that he knoweth hymselfe giltie of, saying: what hast thou to doe with Jesus, whiche art defyled with so many synnes? The lawe cryeth and barketh agaynst hym saying: thou cryest in vayne: God is iust: loke after punishement for thyne offences. The rulers of the Synagoge crye out agaynste hym, commaundyng that no man preache, no nor be so hardy as once to name this name Jesu, saying: there is no healthe and saluacion in Jesu, but in Moyses. To be shorte, ŷ same thyng doe the Philosophers and heathen princes. But that a man may knowe a very euangelike and chrysten faithe in this blynde man, he gaue not ouer when the people thus cried agaynst hym, insomuche that being rebuked, and commaunded to holde his peace, he cryed louder then he did before, saying: Thou sonne of Dauid haue mercy vpon me. The people were offended with his crying: Jesus alone was nothyng offended herewith, but stode styll, and commaunded hym to be called vnto hym. He hearde hym crye as he passed by: but he made as thoughe he had not heard hym. This came not of any daungerousnes on Jesus behalfe: but was the acte of hym, whoe went about to wryng out of the man a notable faythe, for the ensample of other: and his pleasure was to teache all men by this blynde man, howe & by what meanes light maye be extorted or gotten perforce of Jesu. The fyrst hope to obtayne light, is to haue Jesus to stand stil at our crying: The secõde, to be called vnto him, eyther by the teachers of the ghospell, or els by the secrete inspiracions of the holy ghost. For the blynde man could not go vnto hym, vnlesse he had ben led and guided by holy scripture, which we ought in no wise to despise, although it be ministred by mã. The Apostles, and preachers of the ghospell, do happily call a blynde mã, when they call him at the cõmaundemẽt of Jesu. But nowe adayes they call without his cõmaundement, not vnto him, but to ŷ aydes of humayne Philosophye or Heathen learnyng, to thobseruacyon of Moises law, & to ŷ cõmodities & pleasures of this preſẽt lyfe. Assuredly these callers make the blynd, more blynde then he was before. But the Apostles obeying theyr mayſters cõmaundement, called this man vnto Jesus, and so true is it, ŷ they dyd not crie, & brable agaynst him, as the people did, that they put hym (hauing good hope already) in more hope and comforte, saying: Be of good chere, aryse, Jesus calleth thee. The blynde man conceyued so great hope herewith, that he cast awaye his cloke whiche defended hym agaynste ŷ cold weather, and skypped out of the place where he sate, and ranne to Jesus. Here wyll I staye the a lytle whyle, good reader, because thou mayest marke the greate readynesse of mynde, and feruent courage of this blynde begger. Howe ofte arte ŷ called vnto Jesus? & doest neither caste awaye thy cloke or mãtel, nor skyp out of thy dẽne of misery, nor run vnto hym ŷ calleth thee, but tournest thy backe, but lingrest frõ day to day, but castest doubtes, but findest cauillaciõs and fayned excuses, but waxest luskyshe in thy fylthe, and darkenesse,

And they called the blynd saying.

And he threw away his cloke.

nesse, and haddest rather aske an almes of the worlde in a foule beggerly cloke them receyue light of Jesus, wherein is conteyned the sūme of all felicitie? What a goodly and fayre vesture is the garment of innocencie, and cleane lyfe? What a foule mantell hath he yͤ is clothed with lechery, with couetousnesse, with excesse and ambition? Howe vile and wretched a begger is he, whoe for a small and corporall commoditie croucheth and kneleth vnto this world? Howe myserablye blynde is he, that neyther knoweth himselfe, nor almightye God his maker? As ofte as thou arte called from this miserable wretchednesse vnto Jesus, either when thou readest the gospell, or hearest thesame preached, or els whā thou art drawen by a certayne secrete inspiracion of the holy ghoste, why doeste thou not then (all thynges layde aparte, that are wounte to let and hinder a man to attayne so great filicitie) leape vp vnto the hope of a better life? Why runnest thou not with moste sure faythe vnto Jesus, whiche onely is able to geue the light, and wyl geue it to al men? Jesꝰ cometh vnto the: he calleth the: and doest thou again for thy part grutche to mete hym? Thou pynest and wyddrest away euen tyl thy dying day in thy darkenesse: but thou shalt not euer haue Jesus passyng by the. Certes after death he calleth no manne to saluacion, but to iudgement. When he passeth by here in this worlde, he heareth him that cryeth, haue mercy vpon me: here he standeth styll, here he calleth, here he giueth light. This begger hath made the ashamed of thy slouthfulnesse, vnto whom the Lord, when he was cūmen vnto him sayd. What ayleth the to crye? what wylt thou haue me to do vnto the? what? knewe not Jesus why he cryed? knew not he what he should doe? That is not so: but all this was done for our enstruccion. Many beleued that this blynde man loked for an almes of the lorde, because he was a begger. For so nowe a dayes many crye vnto Jesus: Lorde haue mercy vpon me. And beyng demaunded what they sue for, what they desyre to haue, one sayth, graunt that I maye be riche: an other, that I maye gette an office: this man that I maye haue a wyfe with a good dowrie: an other geue me bodilye strength: geue me long lyfe: or graunt that I may be auenged on my enemy.

The blind sayed vnto hym. &c.

But these thinges Jesus many times taketh awaye from his frendes, because it so behoueth for their saluacion. The euangelike begger desired none of all these thinges, For he knew right wel what ought to be desyred of Jesu. Therfore let vs both heare and folowe hym: Rabbone sayeth he, (that is as muche to saye, as my maister) make me to see. For beyng careles for all other thynges, he desyred nothing els but light, whereby he might see God and his sonne Jesus, whom to knowe is euerlasting lyfe: For in scripture to knowe God, is nothing els but to see God. O very Euangelike and christiā prayer. How fewe wordes hath it? but how great faith? Doubteles this is that short prayer whiche pearceth the heauens. Therfore Jesus answered: Go thy way, thy faith hath purchased the helth. He is not byanby a mā vndoen, and cast awaye, which seeth not a whit with bodely iyes: but whoso seeth nothing at all with the iyes of his soule, thesame cannot be saued. To haue recouered these iyes is life euerlasting. Heare this saying thou pharisaicall felow whosoeuer thou be, that sayest: I ascribe my safety to myne oft fastynges, to my long prayers, to myne almesdedes and my sacrifices: and for that cause thou cryest not with the begger, haue mercy on me: but sayest, geue me the reward due vnto my deseruinges. Now Jesus doth contraryly ascribe saluacion vnto faythe, and not vnto workes.

The

The blinde man streyght wayes recouered his sighte, not because he deserued it, but for that he beleued. And being commaunded to go his waye, he folowed Jesus. Lighte is geuen the frely: thy blindnes is taken awaye for naught. Afterward thou art left to thyne owne arbitrement whether thou wilt vse the gift of god aright or no. Thou art not compelled to folow: thou hast onely power geuen the to see Jesus: go now whither thou wilt, but at thyne owne auenture. What did that blessed blinde man? He returned not backe agayne to his beggerly cloke, or mantel: he retourned not to his olde beggerye, but forgote all these thinges, and folowed Jesus in the waye. It auaileth but litle to haue knowen Jesus, vnlesse thou do thy deuoyre to folowe him whom thou seest. Jesus goeth straught to the crosse, hither muste thou folow him, after þ hast once recouered thy sight again. As lōg as thou art blynd, thou mayest crye: Jesu haue mercye vpon me: but thou canst not folow him this way, before thine iye sight be restored. For who would folow him that willingly geueth his soule to death, vnlesse he saw by fayth, that worldly reproche were the waye to euerlasting glory: that bodily tourmentes, and afflictions, were the waye to euerlasting ioyes: that death were the way to lyfe eternall. These thinges the quicke sighted of this world, see not perfitely, who do not onely with all theyr iyen loke after rule, riches, honoures, pleasures, and long life: but also endeuoyre themselues to get the same by vnleful meanes, as by counsayling before with Astronomiers, Soothsayers, Inchaunters, or Necromanciers. These thinges, I saye, they onely see whiche beleue the doctrine of the gospell, and haue sure truste that they shall receyue and enioye the reward promised in the same.

¶ The.xi.Chapter.

¶ And when they came nie to Jerusalem vnto Bethphage, and Bethany, besides mounte Oliuete, he sendeth forthe two of his disciples, and sayth vnto them: Go your waye into the towne that is ouer against you, and assone as ye be entred into yt, ye shall find a Colte bound, whereon neuer man sate, lewse him, and bring him hither. And yf any man saye vnto you, why doe ye so? say ye, that the lord hath nede of him, and streyght way he will send him hither. And they went their way, and found the Colte tyed by the doore without in a place where two wayes met. And they lewsed him. And diuers of them that stode there, sayde vnto them, what do ye lewsing the Colte? And they sayde vnto them euen as Jesus had commaunded. And they let them go. And they broughte the Colte to Jesus, and cast theyr garmentes on him. And he sat vpon him. And many spred theyr garmentes in the waye, other cut downe braunches of the trees and strawed them in the waye. And they that wente before, and they that folowed, cryed saying: Hosanna. Blessed is he that cummeth in the name of the lorde. Blessed be the kingdome, that cummeth in the name of him, that is Lorde of our father Dauid, Hosanna in the highest. The texte.



Hat thing was not yet wrought in the mindes of the disciples, which Jesus expressed and set out by a figure, in þ blind man. They yet saw not perfitly with theyr inward iyes, how happy is the death of those that folow Christes deathe. They yet dreamed vpon this worldely kingdom. The lord therfore, because he woulde the better fastē this in theyr mindes, how such as wil folow him, ought in no wise to desire the kingdom of this world, shewed them a spectacle, wherby he derided and laughed to skorne all worldly pōpe & glory

rye, as a thing that lasteth but for a season, and soone shall perish: yet by the same he playnely declared, that he could haue commaunded whomsoeuer he woulde, to doe what it had pleased him, saue that his will and pleasure was rather to obey the will of the heauenly father. Finally he woulde haue all menne to know howe he was the selfesame persone, whome the Jewes awayted for to cumme so many hundred years before, (according to the prophecies and foresayinges of the Prophetes) for the saluacion of the whole worlde. When therefore he approched, and was nye vnto Hierusalem (for he was by Bethphage, and Bethany, which are two litle townes in the mountayne called mounte Oliuete, from whence a manne might haue sene Jerusalem) he sente oute from thence two of his disciples, geuing them in commaūdement to do as foloweth: Go ye, sayth he, into that towne whiche you see yonder directly against you, & by and by as ye be entred in, you shall finde an Asses foale tied at the gate, the which is not yet broken: and where vpon no mā hath ridden vnto this day: leuse it, and bring it hither vnto me. And if any man aske you the question why you vntie it, say agayn: the lord hath nede of this, and straight waies he shall send it hither to me. The disciples went theyr way as they were bidden, and so came, and found an Asses foale tyed before the gate, in a place wheras two wayes met, and leused it. In the meanewhile some of those that stode by, when they sawe straunge men vntie the foale, sayde vnto them: Syrs what meane you? Why vntie you the foale? The disciples made no other aunswere, then the lorde commaunded them to make, saying: the Lord hath nede herof. The other notwithstanding it was vnknowen vnto them whom they called theyr Lorde, did yet let the foale goe without anye further questioning, or reasoning the matter with them. The disciples after they had vntied it, broughte it vnto Jesus. Here I woulde haue the earnestly monished, good reader, that not onely the wordes which Jesus Christ spake, but also whatsoeuer he did all his life long, was not doen at all auentures, but by the counsayle and wisedome of god, for mannes erudicion. For there is nothing that hath not in it, either an ensample set out to thentēt to moue and styre vs to vertue, & godly liuing, or a representacion of the olde prophecies, or a fulfilling of the fygures, wherwith the lawe did as it had bene, with certayne darke misteries or riddles, signifie Christe: or els a significacion of thinges that afterwardes shoulde happen and cum to passe. And wheras the misticall sence of euerye thing is diligently to be searched out, yet the more he approched vnto the time of his death, when the businesse of oure saluacion shoulde chieflye be wrought, the more holier misteries were all thinges full of. For nowe was ẏ time at hand, the which he greatly thirsting, and desiring all mennes saluacion, spake of before, saying: when I shalbe lifted vp from the earth, I will draw all thinges vnto me. For there was not roume ynoughe in Jewry for his charitie: And there the fruite of the gospell did not counteruayle the labour and diligence of the tiller. For this cause Christe sent for the wild, and vnbroken asses foale, wherupon no man had sytten before. This foale signifieth the Gentiles, who neyther obeyed the law of nature, nor were vnder Moses lawes. For vpon the Asses, that is to saye, the Synageges backe, both Moses, & the prophetes had ridden. Certayne of the new disciples are now sent out to call ẏ Gentiles, who call them not to Moses, but to Jesus.

Go youre waye into ẏ towne. &c.

And they brought the Coalte to Jesus.

Here

Here woulde there not lacke some whiche would brable and speake agaynst them and saye: What do you? why vntie you the foale? For this foale had both many, and also vncertayne Maysters, and was tyed, and stode where two wayes met. Whoso is not obedient vnto goddes commaundementes, hath as manye maisters, as he hath vices that he serueth & is subdued vnto: and is so tyed, that he hath no house, but standeth in sight where two wayes mete, readie for euerye manne that wyll take hym. But when Jesu calleth, no man hathe power to resiste. The Jewes cryed, and sayde: This saluacion is oures by promyse. Why then are the Heathen Idolatours ioyned with vs? Unto them aunswere was made: he that is the Lorde of al, hath nede of suche foales. He is nowe wery with labouryng in vayne among the Jewes, and desyreth to reste hym vpon the vnbroken foale. That this foale is vnbroken, doeth not displease hym, so there lacke not obedience of fayth. A newe ryder hath nede of a newe beaste to ryde vpon.

The disciples who as yet wot not what the matter meaneth, do neuer the lesse with their diligent ministerie, helpe forthe & further the matter. They couer ẏ foale wt their mãtels, because he should not ride vpõ his bare backe. *And caste their garmẽtes on hym.* O, whosoeuer thou be that art a preacher, & teacher of the gospel, folowe this diligẽce of the disciples. Wheresoeuer ẏ shalt see an vnbroken Asses foale tyed where two wayes mete, ygnoraunt of the law of the gospel, & subiect to many vices, but for foly, and simplicitie, rather thẽ of any malice or obstinate euelnesse: and suche a one as wyll obey yf a man leade it awaye, loke thou vntie it and bryng it vnto Jesu. Caste vpon it the mantell of holsome doctrine: and then Jesus the Lorde of all, wyll vouchesafe to ryde vpon his backe.
Folow thou also the diligence of the other, who agaynst that Christe shoulde ryde forth, couered the way with their garmentes, that is, with ensample of theuãgelike and Christian godlynesse. Many there were also whiche decked the way with boughes, cut down from trees, especially from the Palme trees whiche beare the figure of virgyns, and Martyrs. Jesus the Lorde of all thought it a royall thyng to ryde through suche a waye vpon suche a beaste.

Nowe staye a lytle whyle, good reader, and compare me with this spectacle, or sight, one of those that were chiefe amonges the Jewish priestes: and fyrst of all regarde what manour of personage is he, and howe great whiche rydeth vpon the Asses foale. It is the sonne of God, vnto whome the father hath geuen all power in heauẽ, and in earth. It is the sauiour and gouernour of the whole worlde. It is the authour, Lorde, and kyng, of all thynges that are created and made: a priest for euer after the order of Melchisedech, who with a becke was able to do whatsoeuer he would: whose maiestie all the orders of Aungels do adore and worship: who sitteth on the right hande of the father almightie. With his dignitie compare me a bishop of one tẽple, whiche hath bought ẏ priesthode or prelacie lasting but for one yeare of a wicked and Heathẽ kyng, for a filthie summe of money. Compare the bare heade of Jesu, with his tyare or myter, all glysteryng and shinyng with golde, and precious stones. Compare that sobre, and mylde countenaunce of Jesu, with his face puffed vp with pryde: with his grym forheade, with his frownyng browes, with his stately loke, with his contencious or vncharitable mouth. Compare the bare handes of Jesu, with his fyngers laden with ringes, and precious stones. Compare the course, and homly garment of Jesu, with his tragi-

call or masking apparayle, who weareth nothing courser thē clothe of golde, or purple sylke. Compare the disciples mantels, with his golden sadles, with his couerynge clothes of crymasyne sylke, with his siluer styroppes, but ouer gylte. Compare this commune Asses foale that caried Jesu, with so manye Mules trapped with sylke, and clothe of golde, with so many royall coursers and great horses, with so manye Palfrayes of great pryce, with so many wagons, with so many chariottes, with so many chayres of estate prepared to cary one man. Compare me the fewe, and poore symple disciples of Jesu, with ẏ solemne pompe, passyng the pompe of any worldly prynce, of suche as go before the Byshop of his hensemen, of Trumpettes of sundry tunes, of suche as enuyron and garde his personage, of the bende of horsemen, and footemenne: among whome as euery of them is moste proude, hye mynded and statelye, so is the same next the byshoppes owne proper person, and in greatest fauoure and conceipte with hym. Compare the ioyfull cryinges of the chyldren that went before, and folowed Jesu, who inspyred with the holy ghost, song this saying taken out of the prophecie of Dauid: Hosanna, that is to say, make vs safe. Blessed is he that cummeth in the name of the Lord: Blessed be the kingdome of our father Dauid that cummeth. Hosanna in the highest. Compare, I saye, these ioyfull cryinges with the vnghostlye acclamacions, wherwith the multitude of flatterers cry vpon an vngracious Jewish byshop, saying: God sende the moste holy father in God, long lyfe. God graunt hys hyghest priest the victory. I praye god that the moste blessed and chiefe prelate of religion may raygne in prosperitie. How muche Jesus defieth suche byshops, this one thing plainly declareth, because he commaunded all that coloured & stately priesthode, with the temple therof, vtterly to be abolished & destroyed. For these be they by whome euen nowe in our dayes, Jesus (who will be the onely head of priesthode) is slayn in his mēbres. He seketh for those ministers that maye bring vnto hym the Asse, that may couer the foale with theyr mātels, that maye strowe the waye with Palme boughes, and with godly acclamacions and cryinges, knowleage that the kingdom of the gospell promysed of the prophetes, is come and presente. Neither geueth he any eare to the Phariseis murmuryng agaynst hym, and not contented with these ioyfull cryinges of the people: but sayth that the very stones shall soner crye out, then goddes glory be conceled.

The Byshop of Romes pompe is couertly descri bed.

The texte,

And the lorde entred into Hierusalem: and into the temple. And when he had loked round about vpon all thynges, and nowe euentyde was come, he went out vnto Bethanie with the twelue. And on the morow when they were come oute from Bethanie, he hungred. And whā he had spied a fygge tree a farre of hauyng leaues, he came to see yf he might fynde any thyng theron. And when he came to it, he found nothyng but leaues, for the tyme of fygges was not yet. And Jesus aunswered, and sayde vnto the fygge tree: neuer man eate fruit of thee hereafter whyle ẏ world standeth. And his disciples heard it.

With suche a pompe the kyng Jesus entred into the royal citie of Hierusalem, the heauenly priest entred into the temple, and there as it was besemyng for a king, and priest, taught the people, healed the sycke, made strong the weake and feble, as one vsurpyng violent rule in another mannes kyngdome. In the meane whyle the wycked priestes, Phariseis, and headmen of the people freated at the mattier: but the symple people easye to be enstructed cryed ioyfully vpon hym.

Jesus as thoughe he woulde haue restored the decayed religion of the temple: whiche the phariseis thought that tyme chiefely to flourishe, behelde euery parte therof, diligently bewyng and marking yf anye thyng were done therin, not besemyng the house of god: not because he passed so muche what were done in that temple, whiche he knewe very well shoulde within shorte space after be destroyed: but his pleasure was to declare by a certayne corporall fygure what maner a churche he woulde haue his to be, whiche he buylded of lyuely stones. Among these stones it is mete that the christian, byshop be conuersaunt and walke, hauing alwaye a diligent iye, and seyng that there be nothyng among them, whiche maye defyle the temple dedicated vnto god. The thynges that defile it are ambiciō, filthie gayne, couetousnesse, and falsehode. These abhominacions the Lord Jesus doth not suffer in his temple.

And nowe the euentyde was cum.

Nowe when the euenyng drewe nighe, he returned into Bethanie, because that in so riche, and royall a citie, he coulde fynde no place to be harboured in. O flower of religion, whiche cannot awaye with the chiefe prelate of al religion. Oh misnamed Hierusalem, whiche blynded with worldely lustes, knoweth not her pacifier. O happye Bethany whiche without the workes of the lawe, through the onely obedience of fayth, deserued to haue Jesus to be her geast. When on the nexte daye in the mornyng earlye, he retourned from Bethany to Hierusalem, as he traueled by the waye, he beganne to waxe hungrye, who in very dede hungred mannes saluacion: and the swetest bread vnto hym that coulde be, was to redeme mankynde, accordyng vnto the fathers wyll and determinacion, albeit he was also, touchyng the nature of manne which he had taken vpon hym, verely pangued with bodely hunger, and felte the griefe thereof as other menne do, by reason of the drieth of his bodye.

Therfore when he sawe a farre of a figge tree, whiche because it was full of grene leaues, appeared to haue had some fruite: he ran thereunto to se whether it had any thyng to asswage his hunger withal. It is a sore payne when a man is very hungrye, and hath nothyng to eate. But it is a muche greater griefe for one to see those miscarye through their vnbelefe, whome he is very desyrous to saue. And when he came vnto the figge tree, and deceiued with the allurement of the leaues, found no fruite thereon, he cursed it, saying: Neuer man eate fruite of the hereafter whyle the worlde endureth.

The disciples secretly meruailed betwene themselues why he thus cursed the tree, especially sithe the tyme was not yet cum, whē this kynde of tree is wonte to haue fruite. Corporall honger hath her proper angre: But theuangelyke and spiritual honger, hath a more sharpe & bytyng restinesse. Christ thought euery taryyng ouer long whereby mannes saluacyon was prolonged.

And trees haue due tymes appoynted them of nature, when to bryng forth theyr fruite, so that he maie appeare vnreasonable to pray that it might be euermore barayne, because it brought not furthe fruite before due season.

Furthermore, for what purpose came Jesus to the fygge tree to shake downe the fruite yf there had bene anye, sythe he knewe ryght well there was none? But this acte whiche in outwarde apparaunce semed fonde, and vnreasonable, occasyoned the disciples not onely to be more attent and take better hede, but also to ensearche the mistery thereof. The Lord Jesus moste hungry and desyrous of mannes saluacion: foūde fruite in the barayne trees, where there

was no hope of fruite, that is to saye, in common wemen, in Publicans, in synners, in heathen folkes, in the womanne of Canaan, and in the Samarytanes. Onely in the priestes, Scrybes, and Pharisees, of whome all menne had conceyued greatest hope that in them shoulde be the sweatest fruit of the Ghospell, founde he none at all. They kepte the fortresse of religion: they were continually in the temples: they had knowleage of the lawe, and prophetes: they loked pale with fastynges: they vsed long prayers: they gaue great almes: and besydes this, theyr robes and brode Philacteries, made a wonderfull shewe, as thoughe they had ben altogether giuen to the studie of vertuouse and godly lyuyng. Truly these were the leaues whiche promysed the worlde tymely rype fruite, euen before due season. But the Lordes entent was to shewe that there is nothyng farther paste all grace, and goodnes, then is vngodlynesse coulоured with a counterfayte shewe, or visure of holynes.

This fygge tree deserueth to be cursed of Jesu, leaste any manne deceyued with the goodly shew of her leaues, would from hence forth hope to haue of this sorte of people, any sweate fruite of theuangelyke, & Chrystian charitie.

The texte. ¶ And they came to Jerusalem: and Jesus went into the temple, and began to caste out thē that solde & bought in the temple, and ouerthrew the tables of the moneychaungers, and the stooles of them that solde doues, and would not suffer that any man should cary a vessell thorow the temple. And he taught, saying vnto them. Is it not wrytten: my house shall be called the house of prayer vnto all nacyons. But ye haue made it a denne of theues.

Therefore he departed from the fygge tree whiche deserued no yll, and came to Jerusalem wherein was the morall fygge tree that had bene so long tyme nourished, and dunged in vayne, and yet brought foorth nothyng els but leaues. And when he was entred into the tēple, he shewed agayne another figure, whereby to declare what puritie besemeth the churche of the ghospell, and also what cleanesse becummeth an hart dedicated vnto the spirite of Christe. (And Jesus went into the temple. &c.) For with a scourge or whippe of cordes he draue, and whipped out of the temple, the tablement of biers, and sellars, and also ouerthrewe the tables of the money chaungers, and the stooles of the doue sellers, and suffred none to carrie anye prophane or vnclean vessell thorowe the temple. (And he taught them saying. &c.) And lest he shoulde haue semed to haue bene angry with them causelesse, he alleaged the testimonie of the prophete Esaye: Is it not, sayth he, wrytten? My house shall be called a house of praier vnto all nacions, but ye haue made it a denne of theaues, deceitfully doing the same thyng therein vnder couloure and pretence of the honoure, and seruice of god, that theaues do to wayfaryng mē in theyr iourneys. The Lord cared not greatly for the puritie of that temple, whiche his will was should be destroyed with the rites and ceremonies therof: but he set forthe vnto vs the notable puritie of the newe temple, whereof himself would be the chief workman and buylder, couertly signifying with all, how the priestes, scribes, and pharisees, should be worthely deposed from the principalitie of religion, who had so defiled, euen that auncient, and figuratiue religion, with theyr couetousnesse, falshod, hipocrise, and all kyndes of filthynesse. We neuer reade that euer Jesus was so moued: neuer that he vsed like crueltie. What woulde he nowe do if he sawe his spousesse the churche (whiche he washed with his owne precious bloude, to make her cleane vnto hymself, without any spot, or wrynckle) so to be arayed, polluted, and defiled with all manour of filthynesse, and that by the very bishops the rulers of the same? Who

haue not onely cattell, and pigyons to sell, but also all holy thinges, which in very dede, can neyther be bought, nor sold for money. He seeth it vndoubtedly although he winke therat for a season. Neyther shall such persones therfore escape vnpunished, because god of his great lenitie and gẽtlenesse suffreth them, to thend they should repẽt, and cum to amendment. The day, the daye shall cum, when that terrible scourge shall be made, to whippe all those into the fyre of hell that be defilers of the holy temple.

¶ And the scribes and hye priestes heard it, and sought howe to destroy him, for they feared him because al the people meruepled of his doctrine. And when euen was cum, Jesus went out of the citie. And in the morning as they passed by, they sawe the figge tree, dryed vp by the rootes: and Peter remembred, & sayd vnto him: Maister beholde the figge tree whiche thou cursedst is withered awaye. And Jesus answered, and sayd vnto them: Haue confidence in God. The texte.

And that it maye appeare what a great mischiefe the couetousnesse of priestes and phariseis is: when the chief of the priestes and scribes, who had the greatest porcion of the gaynes, saw these thinges, they sought a meane how they might destroy Jesus. Oh figge tree barayne, and cursed in dede. They boast and aduaũt themselues for the chiefe prelates of pure religion, & yet, in the name of God, be they sore displeased, that the defilers of the temple are driuen out a dores. There lacked not in them a wicked minde ready to commit haynous murdre: but they sought occasion how they might safely accomplishe theyr desire. They alone coulde not finde in theyr hartes to loue that louely and amiable Jesus, who hurt no body, but did all mẽ good. They feared him, onely because the people merueyled at his doctrine, & conceiued an high opinion of him for the miracles they had seen him worke before. Oh wrong shapen holinesse in them that were professours of holinesse. After they had purposed to do so wicked a dede, they were not afrayed least God (vnto whome nothing is vnknowen) would be auenged: and yet stode they in dreade of the people. Why did they not at the least wise feare Jesus himselfe? They had bothe seen, and hearde tell of the greate numbre of miracles that he wrought, which were an euident testimony that goddes power was presently with him, so ofte as he would himselfe. He that is able to chase away diuels and put them to flighte, can muche easlyer put them in. He that with the bare worde of his mouthe, rayseth the dead, and calleth thẽ to life againe, can with much lesse difficultie, take awaye the life. If they beleue he is so gracious and mercyfull, that though he be able, yet will he hurt no body: why then go they about to put suche a one to death? If they beleue that he will also do, what he is able to do: why do they not, euen for verye feare of punishment and vengeaunce, refrayne from so wicked a purpose? Doubtelesse this was ẏ vncurable blindenesse of thẽ, who thought in theis own conceytes none had yes, and could haue sene but they. Now when the nighte eftsones approched, Jesus, who had bene all the daye in the temple fasting and without meate, departed from Jerusalem. For thei feared him because al the people. &c.

So ofte forsaketh he the citie, offended with the obstinate vnbelefe of the inhabitauntes: so oft cummeth he thyther, to find sum fruite, if it would be in so goodly a shew of leaues. But would to god this cursed fig tree had bene nothing els but barayn, and not brought foorth deadly poyson. Jesus the time of his death & passion being now at hand, suffered no time to passe

awaye

away fruitlesse. He spent all the day in the temple, and bestowed the nightes in prayer, and priuatelye animating and encouraging of his disciples. Agayne whan early in the morning they retourned from Bethany to Hierusalem, and passed by the figge tree, the disciples perceyued how it was withered, euen from the very rootes, to the highest top.

Peter called to remembraunce what Jesus had done the day before, and knewe righte well howe he had cursed the tree, and yet merueyling that it was sodaynly withered in all partes from the very rootes, sayd to the lord: Maister: Lo the figge tree that thou cursedst is now withered. Peter meruayled here at, not withstanding he had oft times before seen him do farre greater thinges than this. Surely he had forgotten this lesson, howe there is nothing so harde, that fayth is not able to bring to passe. Of fayth springeth all the fruite of the gospell. And because the Synagoge wanted this fayth, we see how she is cleane withered. The church of the Gentiles blossometh & braunchet out wᵗ many crownes of Martirs, with many precious stones of virgins, with many ensamples of vertue. On the other side, what is further paste all grace and goodnesse, more abiect, vile & barayne, then yͤ Jewes are? Where is the authoritie of the law becum? wher is the merueylous shew of religiō or holynesse? where is the temple? where are the stately Scribes, & Phariseis? Is not the figge tree all withered? Therfore, sayth he, yf ye will blossome and bring foorth fruite, put confidence, not in your owne strength but in God.

The texte. ¶ Verely I say vnto you, that whosoeuer shall say vnto this mountayne, remoue and cast thy selfe into the sea, & shall not doubte in his harte but shall beleue that those thinges which he sayeth, shall cum to passe, whatsoeuer he sayeth, he shall haue. Therfore I say vnto you, what thinges soeuer ye desire when ye pray, beleue that ye receyue them, & ye shall haue them. And when ye stand and pray, forgeue yf ye haue oughte againste anye manne, that your father also which is in heauen, maye forgeue you your trespaces.

I assure you of this one thing, yf a man hauing a sure belefe in god, commaunde this figge tree to wither (which thing you merueyle at, now it is done) not onely that shall foorthwith cum to passe, but also if he saye vnto this mountayne: Auoyd out of thy place, and cast thy selfe into the sea, albeit it seme a thing very impossible, yet yf he speake the worde nothing doubting or mistrusting in his hart, but haue conceyued a sure beliefe of mind, that whatsoeuer he say shall in very dede cum to passe, then vndoubtedlye whatsoeuer he commaundeth, shall be done. This beliefe towardes god, shall cause that ye shal desire nothing of him in vayne. Therfore trust ye on my warrandise, that whatsoeuer ye demaunde of the father not mistrusting but he will graunt you your request, you shall obtayn it, so yͭ your mindes be fre from desire of reuengement: & on condicion, ye desire but what shal be expedient for your soule health. He that distrusteth, obtayneth nothing. For such a one beleueth yͭ the father either cannot acomplish his desyre (wheras in dede he is able to do all thinges with a becke) or at the least wise, wil not let him haue what he lawfully asketh: that man also obtayneth not his request, & if he beleue his fayth is a naughty shamlesse fayth, whoso desireth the father to pardon the trespaces that he hath committed againste his maiestie, wheras he will not agayne for his parte release vnto his christian brother, such offences as his sayd brother had committed againste him. Wherfore

for when ye settle your selues to prayer, forgeue with all your hertes, if any body haue ought offended you. For vnder this condicion shall your father in heauen release you your trespaces. If you will not forgeue youre neighboure the fault whiche he hath committed agaynste you, neyther will the father of heauen pardon the offences, wherby ye haue trespaced his goodnesse.

¶ And they came agayne to Jerusalem. And as he walked in the temple, there came to hym the hie priestes, and the Scribes, and elders, and sayde vnto hym: by what authoritie doest thou these thynges? And who gaue the this auctoritie to do these thinges? Jesus aunswered and sayd vnto them: I will also aske of you a certayne thyng, and answere ye me, and I wyl tel you by what auctoritie, I do these thinges. The baptisme of John, whether was it from heauen, or of men? Answere me. And they thought in themselues saying: yf we saye from heauen, he wyll saye: why then dyd ye not beleue hym? But yf they had sayde of men they feared the people. For all men counted John that he was a very prophete. And they answered and said vnto Jesu: we can not tell. And Jesus aunswered: neyther tell I you, by what auctoritie I do these thinges.

The texte.

These thynges done on the waye, they came againe to Jerusalem, and Jesus, according to his accustomed manoure, went vnto the temple. The presence of Jesus in the temple, is soule health in the churche. Neyther besemeth it suche as are in Christes stede, to be any where oftener, then in the temple. They be in the temple, whiche entermeddle with those thinges that pertayne to god, and not vnto this worlde.

What maketh a bishop in a cāpe amōg warriers? what hath he to do in theatres, ỹ is to saye, in stages, & places ordayned for the people to behold sightes and enterludes in? what maketh he in princes courtes? The phariseis, Scribes, priestes, and elders were by bodily presēce ofte in the temple: but as touching ỹ spirite, they were a great waye of. Therfore when the hye priestes ioynyng vnto them the Scribes, and headmen of the people, because the matter shoulde seme to be done by a lawfull counsayle, sawe howe Jesus had all the multitude in the temple, diligētly harkening and listenyng vnto his doctrine and also howe, by reason of his miracles, he raygned and played the kyng, as it had ben in another prynces kyngdom (for he droue out marchantmen, and suche as carried vessels through the temple) they went and interrupted him in his preachyng, renuing theyr olde manoure of falsse reprouyng, & saying: by what authoritie doest thou these thynges? And who hath gyuen the lycence thus to do? They were not able to disproue his doctrine: neyther coulde they denie his miracles, beyng so many, and so euident with all: nor fynde faute with them, sithe he wrought them all for mannes preseruacion, and that freely. They sought occasion of authoritie, whereby they mighte haue some quarell agaynst hym. For they would not in any wise that this glory should haue been geuen vnto God: but all theyr whole dryft was, to haue their owne authoritie euerywhere highliest estemed. If Jesus (whome they beleued to be nothyng els but a man) had taken vpon hym goddes authoritie, then would thei byanby haue made a matier of blasphemy of it. If not, then had there not been to seke a forged matter of sedicion to laye agaynst hym, for that by his owne priuate authoritie, without leaue and lycence of the priestes and elders, he presumed to do suche a thing in the temple. What neded them to moue this question of authoritie? sith his very dedes declared that all that was done, was done by the myght and power of God? sithe the thyng it selfe playnlye shewed, how this was he whom God by his Prophetes promised long ago to cumme: sithe the father after his baptisme, declared with his owne voyce, that

And as he walked in the tēple. &c.

that this was his singularlye beloued sonne, whome they shoulde obeye. Nowe the authoritie of the priestes , whiche they misused , was good for nothyng els but to lette gods glorye. Howebeit theyr frowarde wilfulnesse, dyd also make muche for the aduauncyng and setting forth of his power, and goodnesse.

Jesus therfore, because he was not ignoraunt whereabout they wente (for what aunswere soeuer he had made, they would haue found faute therwith: and as yet the time was not cum for him to disclose and confesse who he was) Jesus, I saye, auoyded this deceitfull question, with another wise demaunde. On this condicion, sayth he, wyl I make aunswer vnto your question, yf you wyll aunswer me firste vnto myne. The baptisme of John, whether was it from heauen, or of men? Soyle me this question. Marke howe easlye goddes wysdome snarleth mannes wylinesse, whiche vseth all the crafte and policie that maye be, agaynste it. They hadde hartes replenished with all worldlye subteltie: they deuised all the gylefull wayes that could be inuented : And yet whyles they made traypes to entrap hym, they perceyued that there were snares prepared and layed for themselues.

For they thought thus in theyr myndes: If we saye, from heauen, then will he replie: Why dyd you not then beleue him , when he bare witnesse of me? If we saye of men , we stande in ieopardie to be assaulted of the people. For John was of very great authoritie among the people, and the memorie of him was reputed blessed and holy, because no man doubted but he was a prophet in dede . And for this cause, albeit they were proud felowes and of an haut courage, yet thought they it better to be a litle ashamed, then openly to be reproued, or stoned to death.

And they thought in themselues &c.

Therfore vnto Jesu, who required an aunswere, they sayde: We cannot tell. Then Jesus paying them home agayne with a lyke aunswere, sayd vnto them: If you know not to me warde that ye know, neyther wyl I shew you by what authoritie I do these thynges that I do. Compare my dedes with Johns, and then waye and ponder with your selues whether it be mete, yf ye doubted not of his authoritie, to doubte of myne.

¶ The.xii.Chapter.

The texte.

¶ And he began to speake vnto them by parables. A certayne man planted a vyneyarde & compassed it about with an hedge, & ordeyned a wynepresse, and builded a toure, and let it out to hier vnto husbande men, and went into a straunge contrey. And when the tyme was cum, he sent to the husband men a seruaunt that he mighte receyue of the husbande menne of the fruite of the vineyarde. And they caught him, and beat hym, and sent him awaye again emptie: and moreouer he sent vnto them another seruaunt, and at him they cast stones, and brake his heade, and sent him awaye agayne all to reuiled: and agayne he sent another, and hym they kylled, and manye other, beatyng sum, and kyllyng sum. And so when he hadde yet but one beloued sonne, he sent hym also at the laste vnto them, saying: they wil feare my sonne. But the husbandemen sayde among themselues: this is the heyre, cum, let vs kyll hym and the inheritaunce shall be ours. And they toke him, and kylled hym, and caste hym out of the vyneyarde.

After



After the priestes, Scribes, and head menne hadde by reason they perceiued the traine that was made for them auoyded, as well as it woulde be, the inconuenience of this question, the lorde Jesus put forth vnto them, another questiō by waye of a ridle or darke parable, whereunto whiles thei vnaduisedly aunswered, they bothe condemned theyr owne wickednesse, and also graunted that the authoritie (whiche they had hitherto somuch bragged and boasted on) ought worthily to be taken awaye from them, and geuen vnto other. The parable was suche. A certayne man planted a vyneyarde, and hedged it round about, lest it should be open for man and beast to runne into: & digged therin a cesterne to receiue the newe wyne, and builded also a tower to defende it with all.

When it was in this wyse sufficiently furnished with all necessaryes therunto belongyng, he let it out to hier to husbandmen, and anon as he had so done he went into a straunge countrey. And when grape time was cum, he sent his seruaunt to the same husbandmen, vnto whome he had let it out, to receiue of them the fruite therof. But they being in a conspiracie, toke the seruaunt, and all to beat hym, and sent hym home agayne emptie. This notwithstanding ẏ gentle landlorde sent againe another of his seruauntes. But they now made worse throughe his lenitie and gentlenes, cast stones at him, and brake his head, and sent him likewyse awaye agayne all to reuiled, without anye fruite, but laden with iniuries. Yet for al that thesame moste gentle lorde wēt not about in all haste to be auenged, but nowe the thyrde tyme sente another seruaunt, and him also they slew. Agayne after he had sente diuerse of his seruauntes, one after another, the ende and conclusion was, that eyther they bet them all, or els slew them. He had then left his onely sonne whom he loued tēderly. Therefore because that of his wonderfull gentlenesse, he would proue all the wayes and meanes that myght be to reconcyle them, laste of all he sent hym also vnto them, thynckyng thus with himselfe: Although they haue despised my seruauntes, yet at the leastwyse they wyll reuerence this my sonne. But the malice of the husbandmen conquered all the lordes clemency & goodnesse. When they sawe howe his sonne was cum, then fell they in a conspiracie together, for a more mischieuous purpose. Here now, sayd they, is the heire cum let vs kill hym, and by this meanes the whole herytage shall be ours. Then layde they handes on him, & cast him out of the vineyard, & slew him.

And agayn he sent an other, &c.

And so whē he had yet but one beloued sōne. &c.

But ẏ husbandmen sayd amōg them selues &c.

What shal therfore the Lorde of the vyneyard do? He shall cumme and destroye the husbandmen and let out the vyneyarde vnto other. Haue ye not red this scripture? The stone whiche the builders dyd refuse, is become the chief stone of the corner. This is the lordes doing, and it is maruaylous in our iyes. They went about also to take hym, and feared the people, for they knew that he had spoken the parable agaynst them. And they lefte hym, and went theyr waye.

The text

When the lorde had made an ende of this parable, he asked the priestes, and scrybes: What shal therfore the lorde of the vineyarde do vnto such husbādmen? They not markyng whereunto the parable or similitude tended, so answered the lorde that they gaue sentence directly agaynst themselues. He shall cum, say they, and punyshe the husbandmen, and let out the vineyard vnto other more faythfull and trustie persones.

When

When Jesꝰ had alowed this answer, he added a testimony out of the psalme, seekyng for an interpretacion of them who professed the knowledge of the lawe. Haue ye not read, saythe he, this scrypture folowyng? The same stone whiche the builders refused, is made the head stone of the corner. This was the lordes doing, and it is meruailous in our iyes. Here awakened they and perceyued how theyr mischieuous purposes were not vnknowē vnto Jesus, and vnderstood also that theyr vncurable malyce was playnly described by this darke parable. God committed vnto them his people, as a vineyarde diligently fournished with al thynges belonging to the discipline of godlynes to be well husbanded. Then he, as though he had bene in a straunge countrey suffered them to doe therwith what them liked. But they husbanded it to theyr owne profyt and commodytie, and nothyng for the lordes behofe, who ought of ryght to haue receiued the fruite therof. When they wer slacke and negligent in doing of theyr duetie, he warned them therof by diuerse prophetes: but for all that they waxed euery day worse and worse, and at the length were redy to expulse Jesus his sonne out of Jerusalem, and put him to death perswadyng themselfes that he being once slayne, they should be the onely lordes and proprietaries of the vineyarde. But contrarywyse it was then to cum to passe, that by the moste iuste vengeaunce and punishment of God (whom they had so many times and ofte despised) the temple, and souereigntie of religion shoulde be taken quite from them, and geuen to the apostles. For afterwarde Jesus (who was by them as a naughty stone, cast out of the building of the Synagoge) was contrary to theyr expectacion chosen by the will of God, to be the head corner stone, in the building of the church, that shoulde be builded bothe of the Jewes, and Gentyles: to thentent that he being the middle, and vnmoueable stone, should hold together those two peoples, as it were bothe the walles of the same churche, in one euangelike and christen faythe.

They went about also to take him

They vnderstoode the Parable, they knewe the Prophecye, and yet blinded with obstynate malyce would not tourne from theyr wickednesse, but for feare of the people that stode rounde aboute them, went theyr waye from Jesu, entendyng to bryng aboute by pryuye traynes, and subtyltie, what they could not openly doe. Surely there is none so mischeuous a kynde of manslaughter, as that whiche is cloked with a colour of iustice and holynesse.

The texte.

And they sent vnto hym certayne of the Phariseis, and Herodes seruauntes to take hym in his wordes. And assone as they were cummē, they sayde vnto hym: Mayster, we knowe that thou art true, and carest for no man, for thou consyderest not the outwarde appazaunce of men, but teachest the waye of God truely. Is it lawfull to pay trybute to Ceasar or not? ought we to geue, or ought we not to geue? But he vnderstode theyr simulacyon, & sayd vnto them: why tempte ye me? Bryng me a peny that I maye see it. And they brought it. And he sayth vnto them: whose is this Image, and superscripcion? And they sayd vnto hym: Ceasars: And Jesꝰ answered, and sayde vnto them: Geue to Ceasar the thynges that belong to Ceasar: & to God the thynges which pertaine to God. And they marueyled at him.

Wherfore making as thoughe themselfes had been quiet, and no medlers they set a worke certayne notable wicked personnes of the Pharyseis, and the Herodians, whiche dissented in doctryne among them selfes, but in hatyng of Jesus agreed all in on. Oh folysh wysdome of this worlde. They that haue been so oftymes put to the worse, doo ofte tymes cumme agayn, and assayle hym,

hym, to thentent it may appeare that they are at all sayes vanquished, and in conclusion depart theyr waye as vnequal matches to cope or encounter with Goddes wysdom. For nowe was it tyme that Satan (whoe of late assayled the Lorde, but went a way with losse of victorie) should by his garde, and mynysters bryng forth all his artyllary and engins agaynst him.

Therfore they that are set vp to playe this parte, goe vnto Jesus, and propoune vnto him a captious question, because to seke some occasyon of his wordes, and answeres there vnto, whereby they maye haue hym condemned before themperours deputie. They begyn with a very flatteryng proheme, as thoughe he could be deceyued with fayre wordes, who so ofte tymes declareth howe there is nothyng that he knoweth not. Maister, say they, we knowe ryght well that thou art a teller of trouthe, and fearest no man, but frankely speakest the truthe without regarde of person. Neyther art thou any whyt moued with the dignitie, or hygh auctoritie of any manne (as many other be that flatter and coury fauoure with potentates and great menne) but (menne contemned) thou trewly teachest what god hathe commaunded. Therfore tell vs also we praye the: Is it lawfull for vs to pay tribute vnto themperour? or is it not lawfull? The pharyseis helde stifly that the Jewes, beyng a people dedicated vnto god, ought not to be tributories vnto Heathen Emperours, and worshyppers of Idolles.

For thou considerest not. &c

On the other syde, the herodians defended themperours right. This deceitfull proheme tended hereunto, that yf he had geuen sentence for the pharyseis, then should he haue been accused of the Herodians for an authour of rebellyon, or insurreccion agaynste themperour. Jesus, vnto whom theyr craft and wylines was not vnknowen, beyng not contented with them, for that they came not to learne, but to tempt hym, answered: Why doe you tempte me? bryng me forthe a peny that I maye see it. And byanby it was brought hym. Theyr seruyce was not to seke in makyng of the trayne, whiche came purposely to take him in a trippe. Then loked he on the peny, and sayd: whose is this Image, and superscripcion? They answered: themperours. What is this? knewe not Jesus (vnto whome nothyng is vnknowen) the Image or title of themperoure: and did the Phariseis and Herodians knowe it? yes verily he knew it well ynoughe, and that before he loked thereon. But he sought an occasion to make a conuenyent answere vnto theyr deceytfull question. Here was an ensample geuen to declare howe they ought to knowe nothyng of prynces affayres, whose duetye it is, for asmuch as they professe themselues to be Chrystes vicars in earthe, to preache, and teache heauenly matters.

But he vnderstoode their simulacion.

Now heare an answer worthy to cum out of Christes mouthe. Yelde ye, saith he, those thynges that pertayne to themperour, to themperour: and those thinges that belong to god, vnto god. He disaloweth not, if suche as are dedicated vnto god, giue vnto themperour, be he neuer so vngodly and wicked a prince, that, whiche is due vnto hym for gouernyng of the common weale, or what he otherwise violently exacteth (because that losse of money doth not make mē vngodlye) but he monisheth vs, occasyon seruyng him, of a thyng whiche is more to the purpose, that is, howe all ought to be yelden to god, that is due vnto god. A vyle piece of coyne had grauen in it a title, and ymage of themperoure. If thou knowest this title, and art content to geue vnto hym his duetie, howe muche more then oughtest thou to yelde vnto almighty god (whose

And Jesus answered, and sayde vnto them.

Image euery manne beareth) what he ought of duetie to haue. When thou receyuedst Baptysme, Goddes image was printed and grauen in thy soule. Why dost thou then geue it vnto the deuell? Thou glozyest in the name, and tytle of a Chrystian manne: Why yeldest thou not vnto Chryste, that thou owest hym by reason of thy professyon? All that were there present maruayled at this discreete and wyse aunswere. Two sectes of the Jewes were nowe put to sylence with one saying.

The texte.

¶ There came also vnto hym the Saduceis, whiche saye that there is no resurreccion. And they asked hym, saying: Mayster, Moyses wrote vnto vs, yf any mannes brother dye, and leaue his wyfe behynde hym, and leaue no chyldren, that his brother shoulde take hys wyfe, and rayse vp seed to his brother. There were seuen brethren, and the fyrst toke a wyfe and when he dyed, left no seede behynde hym: And the seconde toke her, and dyed, neyther lefte he any seede. And the thyrde in lykewyse. And seuen had her. and lefte no seede behynd them: Laste of all the wife dyed also. In the resurreccion therfore, when they shall ryse agayne, whose wyfe shall she be of them? for seuen had her to wife. And Jesus answered, and sayde vnto them: Doe ye not therfore erre, because ye vnderstande not the Scriptures, neyther the power of God? For when they shall ryse agayne from death, they neyther marrye, nor are marryed, but are as the aungels whiche are in heauen. As touchyng the deade, that they ryse agayne haue ye not redde in the booke of Moyses, howe in the bushe God spake vnto hym, saying? I am the god of Abraham, and the God of Isaac, and the God of Jacob, he is no god of the dead, but the god of liuing. Ye are therfore greatly deceyued.

Then came the secte of Saduceis, who denied the resurreccion of bodyes, auouchyng manne wholy to peryshe after deathe. Neyther beleued they that there was any spirite or Aungell, wherein they dissented in opynyon from the Pharyseis. These grosse felowes had also a capcyous question wherwith to tempte goddes wysdome. Jesus dyd then take vpon hym the person of an vnlearned and ignoraunte person: but that thyng which in hym was lowest, was hygher, and of more excellencye then that whiche in menne is hyghest. They assayled hym on this wyse: Mayster, Moses in the booke entitled deuteronomium, hath lefte vs this lawe, that yf any maried manne dye without issue, his next brother in age should marry the wydow, and of her beget chyldren to beare the dead mans name. And yf he decease without chyldren to, then the next vnto hym should succede in his place or roume.

There were seuen brethren.

It chaunced that of seuen brethren the eldest maried a wyfe: he dyed without issue: Then came the nexte brother in age, accordyng to the prescripcion of the lawe, and maried the wydowe: and he beyng lykewyse departed without chyldren, the thyrde brother succeded: and after hym all the other by course, vnto the seuenthe, and last manne. Eche of them one after another, marryed her, and eche of them deceassed without issue. At the length the woman also dyed herself. Therefore when the tyme of resurreccion shall cumme, and the seuen brethren, and the woman shall relive, which of them all shall chalenge her for his wyfe? for in her lyfe tyme she was likewyse maryed vnto them all seuen. The Saduceis thought they woulde by thyncōuenience that they inferred of this case, make the resurrection of the dead to apeare a very fonde thyng, and disagreable to reason: specyally yf there shoulde then ryse strife and debate among the brethren for the wyfe, whiche was common vnto them all.

Jesus grutched not to teache those grosse felowes, saying: Doethe not thys questyon playnly declare that you be in a wrong belefe, and altogether out of the waye, for asmuche as ye neyther vnderstand the Scryptures, nor yet perceyue the power of almyghty God? The scrypture is spirituall; and God who

made manne of naught, canne rayse hym agayne at his pleasure, from death to lyfe. He wyll not onely make the deade aliue agayne, but also rewarde them with lyfe euerlastyng.

Nowe wedlocke was inuented among menne for this purpose, because the thyng (I meane mankynde) whiche of it selfe, and owne propre nature contyneweth not for euer, myght by procreacion and encreasyng of the worlde, be multiplied, preserued and contynued. But whereas menne neyther dye, nor be borne after the common course of the worlde, what nedeth there any matrimonye? For after the resurrection of the dead, neyther shall any manne mary nor any manne geue his daughter in maryage to an other: but as the angels of god in heauen, because there is among them no mortalitie, knowe not the vse of matrimony: so shall they that shall be relyued in the generall resurrection, be made lyke vnto the aungells, theyr bodies beyng all spyrytuall and immortall. Furthermore why do you thynke it disagreable to reason to beleue that the dead shall aryse agayne? Haue ye not redde in holy scripture (the auctoritie wherof is counted among you holy, and inuiolable) what god sayed when he spake vnto Moses out of the bushe? I am, sayed he, the god of Abraham, the god of Isaac, and the god of Iacob, thei were then dead, and yet doth he call himselfe theyr god. Therfore euen the dead do verily lyue because their soules remayne styll alyue.

For when they that aryse agayn:

And if it be so that theyr sowles remayne, what great maystrye is it then for God to call them agayne into theyr olde bodyes, wherein they dwelt before? But yf the dead be vtterly perished, so that nether bodye nor soule remayneth alyue, then standeth it not with reason, that he is called the God of the dead. As no man glorieth that he is a kyng of those that are not, so is God the God of the liuyng, and not of the deade. Wherefore you Saduceis are farre deceiued, imagynyng that there shall be nothyng in the lyfe to cum, otherwyse then you see in this present life. Those thynges no doubt haue a more true and blessed beyng whiche are not vnder mans corporall sight, then those whiche are seene with bodelye iyes. Ther is nothyng that more truly is, then god, and yet he is not seene, but felte or perceyued.

Ye are therfore greatly deceiued.

¶ And when there came one of the Scrybes, and hearde them disputyng together, and perceyued that he had aunswered them well, he asked hym: whiche is the fyrste of all the commaundementes? Iesus answered hym. The fyrste of all the commaundementes is: Heare O Israell: The Lorde oure God is lorde onely, and thou shalt loue the lorde thy God, with all thy harte, and wyth all thy soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundement. And the seconde is like vnto this: Thou shalt loue thy neybour as thy selfe. There is none other commaundement greater then these. And the Scribe sayde vnto hym: well Mayster, thou haste sayde the trueth, for there is one God, and there is none but he. And to loue hym with all the hart, and with all the mynde, and with all the soule, and with all the strength, and to loue a mannes neyghbour as hym selfe, is a greater thyng, then all burnte offeryngis, and sacryfices. And when Iesus sawe that he answered discretely, he sayde vnto hym: Thou art not ferre from the kyngdome of God. And no man after that durst aske hym any question.

The texte.

Yet for all this these wicked felowes made not an ende to tẽpte Christ. After the Saduceis came the Pharyseis, and the Scrybes, who were encouraged to take hym in hand, bycause he hit the Saduceis in the teethe with ignorauce of the law. For the Scrybes and the Phariseis auaunt them selfes more then other, for the great knowledge they pretende to haue in ẏ same: and dissenting in opinion from the Saduceis, do beleue there are angles, and spirites: and

that mens soules remayne aliue after the bodyes be dead: and finally that the dead shall ryse agayne. These felowes beyng right glad that the Saduceis were put to a foyle and blancked, and that Jesus had aunswered to theyr myndes, dyd lyke learned men, propoune and putte forthe vnto hym by one of the scribes, set vp for the nones to playe this parte, a notable question out of the moste inward misteries of the law. They asked hym what was the chief, and greatest commaundement in the whole lawe? Jesus straightwayes answered them out of the boke entytled Deuteronomium, where as it is written on this wyse: Heare O Israel the lorde thy God is one god, and thou shalt loue the lorde thy God with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the chiefe and greatest commaundement: next vnto this, is that that foloweth: Thou shalt loue thy neyboure none otherwise then thyself. There is no other commaundement greater thē these two, because they comprise the summe and effect of the whole law. Whē the Scribe heard him saye so, he sayde againe: Thou hast well & truly answered how there is one God, and none other but he, and that to loue him with all the harte, and with all the vnderstandyng, and with all the soule, and with all the strength, is a thyng whiche passeth all burnt offrynges, and other sacrifices. Jesus perceyuyng that he had ryght discretly aunswered, sayd vnto him: Thou arte not far from the kyngdom of God. For the euangelyke godlynes standeth not in sacrifices of beastes, but in cleannes of spirite. He is not farre from this meanyng, whoso preferreth that commaundement whiche is spiritual simple or playne, before all other preceptes, whiche be rather figures and tokens of true godlines, then the thyng self. But the cōmon sorte of the Jewes beleue verely that the chiefest parte of vertue and godly lyuyng, standeth in visible thinges, as in washinges, in kepyng of the sabboth daye, in choyce of meates, in offred giftes, in sacryfices, in holy dayes, in fastynges, and in long prayers. Whoso wt all his harte loueth god, for gods self (the which can neuer be loued inoughe) and his neybour for goddes sake: thesame hath made sufficient sacrifice. After that Jesu had thus with his wisdome euery where confounded and ouercum them, than ceassed they to tempt hym, lest they should haue departed with greater shame, if they had been styll reproued in the presence of the people. They counted Jesus for an ignoraunt person, and auaunted and set out themselues among the simple & vnlearned people, what with theyr magnifike and hye titles, and what with theyr tragical and masking apparell, as thoughe they had been almost god almighties peeres. Howbeit the euangelike and godly wysdom, stādeth not in the multitude of sciences, but in pureneſſe of spirite. As Jesus was reputed among the Scribes, Phariseis, priestes, and head mē of the people, so afterwarde were the apostles taken for rude and ignoraunt persons among the Phylosophers, rulers, and princes.

He asked him whiche is the first.

And no man after that durst aske hym any question.

The texte.

And Jesus auswered, and sayde, teachyng in the temple: Howe saye the Scribes that Christ is the sonne of Dauid? For Dauid himself inspired with the holy ghost, sayed: The lorde sayde to my lorde, syt on my ryght hande, tyll I make thyne enemyes thy foote stoole. Dauid hymselfe calleth hym lorde, and howe is he then his sonne? and muche people hearde hym gladly.

But although the Scribes and Phariseis ceased to tempte Jesus, yet ceased not he to teache them. For when he had propouned vnto them being assembled altogether, a question, and asked whose sonne was Messias whome they wayted for, and they had answered againe out of the Prophetes, the sōne

Howe saye the Scribes ỹ Christ, &c.

of Dauid: he moued a doubte that none of them all could assoyle, sayinge: how standeth it that Messias is the sonne of Dauid, since Dauid himselfe inspired with the holy ghost, speaketh in the Psalme as foloweth? The lord sayde vnto my lord, sytte on my ryght hand, till I make thyne enemyes thy footestole. Sith thauctoritie of the progenitoures is greater then is thauctoritie of the offsprynge and neuewes, by what reason then dothe Dauid call hym, who shall be borne of his seede, his lord? It is a lyke thyng as though the father would call the sonne Lord. The Scrybes, and the Pharyseis, who had in them the spirite of the fleshe, as yet vnderstode not this misterye. Dauid inspired with ỹ holy ghost, sawe in Christ, whoe was not then borne, a thyng farre aboue the nature of manne, where as himself was nothyng els but a man. Nowe when the Scrybes, and Pharyseis helde theyr peace, and could make no answere hereunto, the moste parte of the people fauoured Jesu, and had a great delite to heare hym dispute and reason the matter.

¶ And he sayed vnto them in his doctryne: beware of the Scrybes whiche loue to goe in long clothyng, and loue salutacions in the market place, & the chiefe seates in the congregacions, and the vppermoste rowmes at feastes, which deuour wydowes houses, and vnder a pretence, make long prayers. These shall receyue greater dampnacion.

The texte.

Wherefore Jesus perceiuing them to be curable: and knowing also how the pryestes, Scribes and Phariseis of a purpensed malyce, perseuered in theyr vngracyous purpose, began openly to disclose theyr naughtynes in thaudyence of the people, not because to backbyte and slaūder them: but he toke from them the visure of coūterfeicte vertue & holynes, lest they shoulde frō thenceforthe any more deceyue the people. For nowe the time required that he should so do. Therfore puttyng forthe and preaching vnto them his owne doctryne, that is to say, a francke doctrine, and suche a one as flattereth & coureth fauour with no man, he sayed: beware leaste the royall shew of the Scrybes, & Phariseis deceyue you. They study not your soule healthe, but theyr owne glorye. For they couet to go in long roabes doune to the ancle, to thentent they maye appeare to be men of great perfection: and they seke after salutaciōs in ỹ market place, and the preferment of the chiefe seate in assembles: and in al feastes, and bankets the fyrst place or vppermost roume of the table. They vse also long prayers, bycause they maye seeme holyer then other. And by reason of souche coloured holynesse they crepe into the fauoure of blessed and godlye wydowes, but symple withall: whiche for diuers causes are apte to be deceyued, eyther bycause of the weaknes of theyr sexe and kynde, or for that they be wydowes, and lacke husbandes to defende them, or els bicause they be ryche and wealthy. To thē cum they of theyr owne swynge, vnder pretēce to be their patrones, and defendoures, and with theyr counterfayte holynesse deuour vp theyr houses. But so litle shall this theyr hipocrysy profite them, that they shallbe more greuouslyer damned of god, for so muche as they couered their naughtynes with a coloure of holy and vertuous lyuyng. Therefore take ye good hede of those, leaste ye be deceyued.

And he said vnto them.

Whiche deuour wydowes houses. &c.

These shall receiue greater damnacyon.

And when Jesus sate ouer agaynst the treasury, he behelde howe the people put money into the treasury, and many that were riche, cast in muche. And there came a certayne poore wydowe, and she threwe in two mites, whiche make a farthyng. And he called vnto him his disciples, and sayeth vnto them: Verilye I say vnto you, that this poore wydowe hath caste more in, then all they whiche haue cast in to the treasurye: for they all dyd caste in of their superfluitie, but she of her pouertie dyd caste in all that euer she hadde, euen all her lyuyng.

The texte.

These thinges done, Jesus went into that parte of ẏ tēple where the treasury was, wherin the offered gyftes were kepte, and sitting directly against it, behelde those that made their oblacion, and caste in giftes. And many riche folkes cast in great giftes, whom the pristes woulde therefore should be counted as it were more holier then other, measuring their godlines, after the rate and measure of the gifte that they offered.

And manye that were riche cast in muche,

In the meane season there came allso a certayne poore wydowe, and threwe in two little pieces of coyne, whiche made a ferthyng. There was none among them all that preferred not those ryche folkes before this poore woman. But Jesus iudgement farre differeth from the iudgement of the Scribes, and Phariseis, the whiche thyng he woulde not haue his disciples ignorant of. I tell you, sayeth he, for a certayntie, this widowe, be she neuer so poore, hathe geuen more to the treasury, then all the other, which seeme to haue geuen most lauishely. For the other gaue of their abundaunt superfluitie. They gaue muche, howbeit they reserued more to themselfes. But this woman of her lyttle poore substance, hath geuen all together, reseruing nothyng vnto her selfe. For God doeth not esteme the gyfte after the measure and value of the thyng that is geuen, but after thaffection & mynde of the geuer. Jesus is pleased with suche a wydowe, and dayneth to be her spouse and comforter. The Synagoge like a proude housewyfe boasteth and craketh vpon the riches of her righteousnes: she boasteth vpō her riche ornamētes of good workes: She glorieth in her husbande Moyses, vnto whom she was neuer obedient: She auaunteth herselfe, because the prophetes were her sonnes, whome she eyther slewe with wicked murther, or at the least wyse persecuted. She hath euer in her mouth, the lordes temple, the lawe of God, the Patriarkes, Abrahā, Isaac, Jacob, and Israel. She goeth wyth her garde of priestes, Scrybes, and Phariseis. But the churche like a poore wydowe hath nothng to boast vpon. She knowledgeth lacke of good workes: and yet that litle that she hath, she wholy dedicateth and offereth vnto God. Nowe what can be poorer then suche a wydowe, as leaueth herselfe nothyng at all? She knowledgeth not Moyses to be her husband, because she knoweth not circumcision: because she abhorreth the sacryfices of beastes, beeyng contented wholely to haue offered vp her selfe vnto almyghtie God. The Lorde her spouse, inasmuche as he hath forsaken the yearth, and is returned into heauen, semeth to haue forsaken his wydowe: whiche nowe like a woman destitute of al succour, is spoyled, banished, imprisoned, afflicted, and oppressed bothe of the Jewes and Gentyles. She heareth dayly: where is thy spouse? It semeth that she wyll starue for hunger, whiche hauing so small substance, hath cleane forgone that lyttle she had, and left herselfe nothyng. It semeth she wyll dye shortly wͭ reproche of baraines, whiche hath lost her housband. But this widow whiche after the iudgement of the world is past al healpe, & vtterlye vndone, the prophete Esaie comforteth on this wyse: Be thou glad thou barayne that bryngest furth no fruit: breake furth and cry thou ẏ trauailest not: for the desolate hath many mo chyldren then she that hath an husband. Do not we se that this prophecy is fulfilled? The synagoge is hongry, and dyeth. The churche is encreaced and spred abrode, triumphing in Martyrs, florishing in virgins, and reioysyng in so many thousandes of Confessours. She hath

not one farthyng of her owne proper riches: but of her spouses riches, she hath tried golde, fine and pure: she hath precious stones inestimable. For throughe sincere and pure fayth towardes her riche spouse, whatsoeuer he hath, she hath thesame. The synagoge, albeit she semed to geue muche vnto God, yet dyd she reserue more vnto her selfe then was sufficient.
Wylt thou see the Synagoge geuyng her giftes: heare the Pharisey praying: I thanke the Lord, saith he, that I am not such a one as other men be. Nowe marke me how muche he reserueth vnto himselfe when he sayth: I fast twyse in the weke. I geue the tenthe part of all my goodes vnto poore people. On the other syde, marke me the fashion of the wydow. She knocketh her brest, she dareth not once lift vp her iyes to heauen warde, she doth nothyng but cry: God be mercifull vnto me a sinner. The Sinagoge, whiles she craketh vpon her owne iustice hath neyther any of her owne, nor yet gods iustice. The churche whiles she renounceth and putteth awaye from her all glory of righteousnes, & knowledgeth her owne vnrighteousnes: is enriched with the iustice and righteousnes of her spouse.

¶ The.xiii.Chapiter.

¶ And as he went out of the temple, one of the disciples sayed vnto him: Mayster, see what stones and what buyldinges are here. And Jesus answered, and sayed vnto hym: Seest thou these great buildinges? There shall not be left one stone vpon an other, that shall not be throwen downe. And as he sate on mounte Olyuete ouer agaynst the temple, Peter, and James, and John, and Andrewe, asked him secretly: tell vs, when shall these thynges be? And what is the signe when all these thynges shalbe fulfilled? And Jesus answered them, and began to saye: take hede lest any man deceyue you. For many shall cumme in my name, sayng: I am Christ, and shall deceyue many. The texte.

There was nothyng in the temple that pleased Jesus, saue the poore wydowe only, in the whiche temple there was nothyng els, but counterfayte deuocion, and fayned holines. Let vs also, who professe our selues to be the disciples of Jesu, departe out of the Jewishe temple. Let vs set asyde al trust of carnall workes, and embrace the ryghteousnes of the euangelike and chrystian fayth.

Therfore our sauiour departed thence to builde an other temple, whiche should be holy and spirituall in dede: and of buyldyng so substãciall, sure, and strong, that the very gates of hell shoulde neuer be able to preuayle against it. When he was gone out, one of his disciples sayed vnto him: Mayster, beholde howe great and houge are the stones of this temple, and what a strong building is here: couertlye meaning that it was a stronger piece of worke, then that it coulde by processe of tyme fall in decaye or ruyne. Oh Jewishe iyes. They outwardly maruayled at stones couched and heaped together by mans hande, as thoughe Jesus had beene delited with suche a buyldyng. Jesus answered againe: Seest thou this greate and curious edifice? There shall a time cum when there shall not one stone remayne vpon another vnthrowen downe: muche lesse then shall the same buyldyng continue for euer. Nowe Jesus lotheth, and contemneth all that euer is seen with bodilye iyes for the great desyre he hath of his ghostly and spyritual temple. As he sat in that part of mount Olyuete (where he chose his lodging for that nyght) from whence the temple of Jerusalem myght bee sene, the disciples called againe to theyr remembraunce his wordes, wherby he had tolde before how it shoulde

One of his disciples sayed vnto him.

And as he sat on moũt Oliuete.

cumme to passe, that the sayd temple shoulde be destroyed bothe stycke and stone, euen from the very foundacion. For they supposed that the kingdome of god, whereon they ceased not as yet to dreame, should cum immediatlye after the destruction thereof. Therfore fower of them, that is to wete, Peter, James, John, and Andrewe went priuilye vnto hym as he there sate, to the entent that lyke as he had shewed vnto a fewe persons apart, the misterie of his transfiguracion, so should he lykwyse disclose vnto them, beeyng but a fewe, all the secretes concerning the tyme when his kingdome should cumme and begin: whiche thing he would not perhappes open vnto all the other. And for this cause they sayed vnto him: Tell vs when these thynges shal cum to passe, and by what token we maye knowe when thesame tyme is already cum and present. The Lord who had already weded out of his disciples all carefulnes for sustenaunce, desyre of reuengement, and prouidence of lyfe or forecastyng howe to lyue, woulde also wede out of theyr myndes all suche curiositie as maketh a man ouer busy and inquisitiue, to knowe suche thynges, as nothyng appertayne vnto his saluacion. Therfore he so tempreeth his wordes, that by thesame he signifyeth not onelye that the citie of Jerusalem shall one day be destroyed, but also that after his departure, greuous stormes of persecution shal rise agaynst the preachers of the gospel: and finally that the ende of the world, or domes day shall cumme. But as it is expedient for all men to knowe howe they shall one day make an ende of this present lyfe, to thentent they may euer make them selues redy againste the same, so his will and pleasure was to haue his disciples fullye persuaded that a tyme shoulde lykewyse cumme, when he would returne into the worlde agayne, a iudge bothe of the quicke and deade: but when that time shoulde come, because it was not expedient, he woulde in no wyse haue it knowen. Therfore he began to speake of these matters, in suche wyse as here ensueth.

Beware, sayeth he, lest any manne deceyue you. For there shall manye cum who wyll chalenge and take vpon them my name, and euery of theim wyll fayne hymselfe to be Christe, and by his craftie delusion, deceyue manye vncircumspect persons.

When ye shall heare of warres, & tydynges of warres, be ye not troubled. For suche
The texte. thynges must nedes be, but the ende is not yet: For there shall nacion ryse agaynst nation, and kyngdome agaynst kyngdome. And there shalbe yearthquakes in all quarters, and famishment shall there be and troubles. These are the beginning of sorowes. But take ye hede to your selues, for they shall bryng you vp to the counsayles, & into the Synagoges, & ye shalbe beaten, yea, and shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them. And the gospell must first be publiched among all nacions.

The great busynes & ruffling of the world. will shew that my cūming approcheth, & the worlde is nighe at an ende. But you muste not strayghtwayes when warres are moued, or when there is any terrible bruite or rumoure of warres to be moued, be so dismayed therwith, as though thesame tyme were already present. For these thynges shall cum, and yet shall not thende of the worlde furthwith ensue. They shall only be preludes of the ende that is to come, euen as in an olde mans bodye, diseases oftetymes chauncing, are foretokens that his body shall shortely decay and perysche. The temperature of the qualities, is the thyng whiche preserueth bodely health.

But when by reason thesame qualities, do stryue one agaynst another, the whole bodye is distempered, then is it an argumente that the destructi-

on

on thereof approcheth. There shall nacion ryse agaynst nacion, realme agaynst realme, and one of them go about with great powers, and hostes of men, to destroye an other. Moreouer the yearthe it selfe, as thoughe it were not content to norishe so wycked and vngodlye people, shalbe shaken with yearthquakes, and so shall there be in sondry places of the worlde greate dearthe and famyne, because it shall deny men theyr natural foode and sustenaunce. Furthermore the ayre as though it were angrye with the same vngodly folkes, vnworthy of lyfe and breathe shalbe noysume, and deadlye. When ye see many of these signes and toknes, yet loke ye not by and by for domes day. For these euils shalbe onelye the begynning of the calamitie to cum. Neyther shall your e selues be free from suche euils & troubles. And therfore loke well about ye, lest ye be be clapt in the neckes or ere ye beware. For men shall accuse you, and bryng you before counsels and synagoges: and ye shalbe presented before kynges and rulers, to answere in causes of lyfe, and death: not for any offence, or euyl dede doen on your behalfe, but onely for the profession of my name: and this shall they do because all the worlde maye knowe, howe they were worthely cast out of the kyngdome of God, sithens they so persecuted the preachers of the same. But lette not these thynges muche trouble your myndes. The cruelnes of wycked persons, shall bryng no thyng to passe agaynst the procedyng of the gospell. Neither can anye man slea you before your tyme. For domes day shall not cum, before the gospell be preached throughout all the worlde.

For there shall nacion aryse agaist nacion.

¶ But when they leade you, and present you, take ye no thought, neyther ymagine afore hande what ye shall saye, but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holy gost. The brother shall delyuer vp the brother to death, and the father the sonne, and the chyldren shall ryse agaynst their fathers and mothers, and shal put them to death. And ye shalbe hated of al mē for my names sake. But whoso endureth vnto the ende, the same shalbe safe.

The texte.

You nede not therfore to prepare you any worldly succours agaynst the violence & tiranny of persecutours, or take thought how to escape their iudgementes. When there is any accion commensed agaynst you, loke ye go, & appeare, lest ye seme to despise the publike authoritie. For this thing also shall make muche for the enlarging and spreding abrode of the gospell. But when ye are goyng to appeare, be you not carefull, studying with your selfes what answere to make, and how to tell your tale, for that ye are not sene in ẏ lawe, but men ignoraunt in ciuill plees: as the common sort of the people are wonte to be carefull in suche case, who make Oratours and Rhetoricians theyr atturneys, and proctours in pleading of matters. But whatsoeuer cummeth vnto your myndes, that speake you. For your selues shall not be authours of suche wordes as you shall speake, but instrumentes onely. The holy ghost shall speake by you, suche thynges as shalbe expedient for the busynes of the gospell. But suche persecucions must ye not onely looke for of alyauntes, and enemyes, but also of your freendes, and kynnesfolkes. For one brother shal take the lawe of an other, and accuse hym of deathe worthye crymes, all naturall loue and affeccion cast asyde. And the father shall likewyse accuse the sonne, contrary to naturall loue and kyndnes. Furthermore the chyldren shall also rise agaynste their parentes, and cause them to suffer death. And where as ye hurte no body, but brynge the tydinges of saluacion to al

For it is not ye that speake.

The brother shall deliuer vp the brother. &c.

men: yet shall ye be hated of all them that loue this worlde, onely for the dyspleasure and malyce they beare to my name, whiche you shall preache. But in all these euils it shalbe nedefull for you to be armed with perseueraunce and constancie of minde. For who so continueth in his good beginninges to the ende, shall be safe, because no calamitie is able to destroy him, that with constant harte and mynde beleueth the gospell.

The texte. Moreouer, when ye see the abhominacion of desolacion (whereof is spoken by Daniell the prophet) stand where it ought not, let him that readeth, vnderstand. Then let them that be in Jewry, fle to the mountaynes, and let him that is on the house top not go downe into ẏ house, nether enter therin to fetche any thyng out of his house, And let him that is in the fielde, not turne backe agayne vnto the thynges whiche he left behynde hym, for to take his clothes with him. Woo shalbe then to them that are with chylde, and to them that geue sucke in those dayes. But praye ye that your flyght be not in the winter. For there shalbe in those dayes suche tribulacyon, as was not from the beginning of creatures, (whiche God created) vnto this time, nether shalbe. And except that the Lorde should shorten those dayes, no fleshe should be saued. But for the electes sake whome he hath chosen, he hathe shortened those dayes.

If ye requyre a sygne to geue you knowledge when this extreme calamitie hangeth ouer your heades: when ye shall see the abhominacion that maketh desolacion standing in ẏ place where it is not beseming it should stand, then let him whiche readeth Daniels prophecy, vnderstand it. For then it shalbe hyghe tyme for euery man, al other thinges omitted and left vndone to shyfte for hymselfe by flyeng awaye and to saue his lyfe, not by wordelye aydes, but by swyftnesse of flight. Then let al that be in Jewry, the flourisshingest, and moste famous parte of the countreye, flye vnto the desert and wylde Mountaynes. If this calamitie take any man on the house top lette hym not go downe into the house, nor enter into his parloure, or chambre to fetche out any thyng from thence: but as he is founde: so let him gette hym awaye and be gone. And if at that season anye manne be labouryng in the fieldes naked, and without clothes, let hym not runne home againe to fetche awaye his cloke, or mantel, but flye straight waye sumwhither els: so swift shall the floud of ẏ miserie & calamatie be, whiche shal ouerflow this coūtreye. Therfore in wofull case shall they be whiche are great with chylde, & they also that haue chyldrē sucking on their brestes, because nature wil not let suche as are wͭ child to cast away their burthen: or natural kindenesse suffer the other to flye away from their children. And the onely way to saue the life shalbe to flye without any taryng. Therfore desier you of god, that this calamytye chaunce not in the wynter season, nor vpon the Sabboth day. For ye must not onelye flye a way as fast as your legges will beare you, but also a great way of. But winter season because the day is than shorte, is an yll tyme to flye far in. And the law forfendeth to trauayle far vpon the Sabboth day.

(Margin: Let hym that readeth vnderstand.)

(Margin: Wo shalbe then to thē that are wͭ chylde,)

All that the lorde hath hitherto sayed, is spoken in suche wyse, that it semeth partlye to pertayne to the distruction of the citie of Hierusalem: partelye to the tymes of persecutions, whiche were moste sharpe, and behemente at what season Stephan was stoned to death: and partely to the laste ende of the worlde or domes day. Yet is there included in the same woordes, a moral sence, whiche teacheth vs, how that beyng deliuered from al worldlye impedimentes, and encumbraunces, we ought alwayes to wayte for the cummyng of that day, when we shalbe presented before almyghty god to receyue our dome and iudgemente. He canne neuer be prepared agaynste the same, who eyther for loue of temporal thynges, or els thorow thenforcements

(Margin: But praye that youre flyght.)

ment of carnall affections, that is to saye, for his parentes, wyfe, or chyldrens sake, is called backe agayne to the daunger of the losyng of euerlastyng saluacion. He is laden with a vessell, whoe beeyng ouercharged and letted with worldly ryches, ceaseth to do those thynges which pertayne to eternall health. He is burthened with a mantell, whoe for taking hede vnto the body, regardeth not the soule. He is slowe of foote by carying of an infant, who by reason of naturall affections, refrayneth not from those thynges whiche he knoweth ryght well are by all manour of meanes to be eschewed: ne hasteth to thattaynyng of those, whiche he knoweth oughte (all lettes and impedimentes set asyde) greatly to be desyred. Wynter taketh them flying, who for the lytle lyght that theyr weake fayth geueth, and because charitie is colde and faynt in them, do not finishe their iourney, and mãfully go thorow whither they began to go.

Moreouer the superstitious obseruacion of the Saboth bryngeth those persons into daunger, who by reason of an vnryght and aukeward iudgement, tremble and quake for feare, where there is no cause of feare: and where they ought chiefly to feare in dede, are fearles: as when a manne is bolde to transgresse the commaundement of God, for feare least he breake mannes constitucions. For the Lorde himselfe taught openly that the Iewes Sabboth was well contemned, and broken, for mans health and preseruacion.

Furthermore the wordes that ensue, seeme rather to pertayne to the last day of the worlde, before the whiche day, great businesse, and hurly burly shall vniuersally happen for the cummyng of Antichrist. Those dayes, sayeth he, shall be so full of miseries on euerye syde, that there hath not beene lyke tribulacion and affliction from the creacion of the worlde vnto this daye, nor hereafter shalbe. If this affliction shoulde long while continue, as it shall be fel, and cruel for the season, there shoulde not one man be saued. But God of his infinite mercye and goodnes hath prouided that this storme shall short whyle endure, for their sakes, whom he hath chosen to lyfe euerlastyng. For of these will he suffer none to perish, what storme of euyls soeuer shall arise. Wherfore there is no cause why any man should feare him selfe, so that he perseuer and abyde still in the euangelike and christian fayth, as nighe vnto the shote anker or surest refuge. No puissaunce shall caste them downe, whiche haue a costant beliefe in me. For there shall be in those dayes

And then, if any man say to you, lo, here is Christe: lo, he is there, beleue not: For false Christes and fals prophetes shall ryse, and shall shew miracles, and wonders to deceiue, if it were possible, euen the electe. But take ye hede, behold, I haue shewed you all thynges before. The texte.

Onely take heede that in stede of me, you embrace not another Christe. There shallbee more ieoperdy of deceyuers, then of persecutours. For there shall aryse in those dayes false Christes, who shall vntruly chalenge and take vpon them my name, and person. There shall aryse also false Prophetes, whiche vnder a cloke and coloured shew of holynes, shall fayne themselfes to be Prophetes, and in working of Magical wonders, and miracles cloked by craftie illusions of deuels, folow the prophetes, and me: so that euen the very elect (if any power coulde preuayle agaynst God) may be deceyued by suche ligierdemayne, and iuglyng castes: Therfore if any man shall saye vnto you: Loe, here is Christe, beleue him not: or if any call you backe to another place, and say: loe, here he is: what place, what apperaunce of thinges, Lo, here is Christ. &c.

or what maner of honoure or seruing of god soeuer he shew you, beleue him not. For after that Christ hath once forsaken the world, he cannot be shewed or pointed to with fyngers, but wyll lye hid in mens soules, and this shall be the signe and token to know where he is: when any doth with his lyfe, & conuersacion expresse his doctrine, and put it in execucion. Howbeit he wyll not cumme at domes daye, so as he nowe cummeth, but wyll sodainly and vnloked for shewe himselfe frõ an hygh after the maner of a flashe of lyghtening, dreadfull to the wicked, who shall be cast into euerlastyng fyre: and agayne amiable & louelye to godlye persons, whiche shalbe called to the felowshyp of the heauenlye kyngdom. Therfore if you chaunce to liue in these dayes, beware ye embrace not in stede of me, sum counterfayte Christe.

Loe, I haue tolde you all thynges beforehande. There remayneth behynd, that you retayne and kepe my woordes in memory.

The texte. ¶ Moreouer in those dayes after that tribulacion, the Sunne shal waxe darcke, and the Moone shall not geue her lyght, and the starres of heauen shall fall, and the powers which are in heauen shall moue. And then shall they see the sonne of manne cumming in the cloudes with great power and glory. And then shall he send his aungels, and shall gather together his elect from the fower wyndes, from the endes of the yearth, to the vttermost parte of heauen.

Nowe after these foresayed calamities, warres, persecucions, famyne, pestilence, and earthquakes be paste, there shal also ensue manye other wonderfull signes and tokens out of heauen, all the elementes beyng, as it were yrefully set to take vengeaunce vpon the wicked people. For the Sũne, the foũtayne of lyght, shall wexe darke, therby as it were embraiding the vngodlye with theyre blyndnes, because they woulde not see the euerlastyng sunne and lanterne of the worlde. Nether shall the Moone, whiche is wonte to shine in ye night, & put a waye ye darknesse therof, geue her light yt she boroweth of the Sũne. Furthermore men shall see the starres fal doune from the firmament to the earth, which haue bene so many hũdred yeares there fastened for mans behofe & commoditie. And besides this, the powers of the heauens (by vertue whereof those merueylouse bodies haue cõtinued, euen frõ the creatiõ of the worlde, their courses and offices appoynted thẽ of god) shalbe moued: so great shall the feare be of the dreadfull day of dome approchyng. These thinges done, all that be then aliue, shall sodaynly, and with the twynkelyng of an iye, see the sonne of manne (who is now taken for an vnderlyng, and not regarded) appeare in the hyghest cloudes with greate puyssaunce, & in the glory of the father, and with him innumerable multitudes of Aungels. Then will he sende out his Aungels, who wyll let none of his chosen be away, but will assemble thẽ altogether frõ euery quarter, whether they be quycke, or els dead, but must sodainly be reuiued again: he wyll send them out, I say, to gather all the membres of the misticall bodie vnto their head, to thentẽt that thei which haue bene partakers of afflictions & persecutiõs for the gospelles sake, maye lykewyse be companions and partakers with hym, of euerlastyng ioye and blyssfullnesse. It skylleth not whither that good mẽns soules haue gone, neyther into what place their karkases haue bene throwen: Aungels shall fynde them out, and gather them together from the fower quarters of the worlde: and againe from the hyghest pole of heauen, to the lowmoste. Euery soule shalbe ioyned vnto his owne proper bodie, and all the electe and chosen people shall lykewise be conioyned vnto theyr head.

And then shall they see ye sonne of man. &c.

Learne a similitude of the figtree, when his braunche is yet tendre, and hath brought forth leaues, ye knowe that summer is nere. So in lyke maner when ye se these thynges cum to passe, understande that he is nye, euen at the doores. Uerely, I saie unto you that this generacion shall not passe, tyll these thynges be doen. Heauen and earth shall passe, but my wordes shall not passe, But of the daye & tyme, knoweth no man, no not the Aungels whiche are in heauen: neither the sonne himselfe, saue the father only. The texte.

Now least this day cum sodaynly upon you, when ye are nothyng at all prepared, you maye gesse by certayne foresygnes and coniectures when it is nere hande, euen as ye may coniecture and gather by the fygge tree that summer will shortly cum. For when the braunches of this tree begin once to waxe soft and tender, beyng about to bryng forth their fyrst fruite called Grossi, and when the leaues be alreadye budded out, ye knowe that sumer is not farre of. But it is muche certayner that that day shall cum, then it is certayne, that summer foloweth after wynter. This thyng do I auouche unto you: This age shall not passe til all these thynges shall happen. Among corporall thinges there is nothyng more stable & sure then heauen: nothyng more unmouable then is the earth: but yet both heauen and earth shall sooner alter and chaūge their nature, then my wordes be vayne, and of none effecte. Be ye not careful to knowe certeynely when that same laste daye shall cum, forasmuche as it is not geuen unto ye Angels to knowe it: no nor yet to the sonne himselfe. For ye father hathe reserued this secrete knowledge to hymself alone, because he perceiued it was expedient for your soule helth he shoulde so do. Be you moste certaynly assured that it shall cum: but aske ye not when, leste by this meanes ye be cum careles.

¶ Take hede, watche, and pray, for ye knowe not when the tyme is. As a man which is gone into a straunge countrey, and hath left his house, and geuen his substāce to his seruauntes, & to euery man his worke, & cōmaunded the porter to watche. Watche ye therfore, ye know not when the mayster of the house will cum, at euen or at midnight, whether at the cocke crowyng, or in the dawnyng: lest if he cum sodaynlye, he fynde you slepyng: and that I saye unto you, I saye unto all, watche. The texte.

Beware alwayes & take good hede: watche & praie continually, since you are uncertayne when that dreadfull daye shall cum upon you. You shal take good hede, if you wyll not truste unto worldly aydes, neyther put confidence in any worldly creature: but wholy hang upon me, & my cōmaundementes. You shal watche, if by refraynyng frō superfluytie, & al bodely pleasures, you wil wholy bend youre selues to holynes of spirite, & uertuous liuyng. You shal pray, if you wil most feruently desyre those thinges, which are promised unto thē that stil perseuer & cōtinue in the profession of the gospell. Satā hath his craftes to deceiue euen wise, & circūspect persons. Against these craftes you must use the wysedom, & policy of the serpent. The world, & the flesh haue their entisinges, wherwith they so delite the mindes of recheles folkes, that (as I maye call it) slepe, securitie, & forgetfulnes of thynges eternall, crepeth upon thē ere they be ware. Of these thynges spryngeth eyther contēpt, or els desperāce of the kingdom of heauen. God wil not cleane forsake his chosē, but he loueth wakefull & heedefull persons: yet will he that when they haue doen what may be doen by mans endeuoyre & diligence, they neuertheles cease not to pray, fully persuadyng thēselfes how it is God ye geueth the beginning, procedyng, & consūmacion of euerlastyng blissfulnes. So watche you, as thoughe God wyll forsake you for a tyme: so praye you, as though whatsoeuer ye go about, shall cum to none effecte, without he put to his helpyng hande. And because the Lord Iesu would the depelyer fasten this doctrine in ye mindes of his disciples, he added

a similitude

a similitude very fit for the purpose. When I shall forsake you, sayeth he, so demeane your selues, as faithfull and wyse seruantes woulde do, vnto whom the Lord beyng about to make a voyage into a straūge countrey, hath geuen aucthoritie to ordre and guide his house: and hathe assigned to eche of theym his worke, & office. Furthermore he hath cōmaunded the porter to watche for feare of nyght theues. These seruauntes, because they be vncertayne of theyr Lordes returnyng home, do still endeuoyre themselues to do theyr office and dutye, that whensoeuer it shall chaūce him to cum home agayne, he may fynde theim watchyng, It is more certayne that I shall cum agayne to you, then that theyr lord shall estsones returne vnto them. There maye sum chaunce befall, that he miscary whiles he is frō home in the straūge countrey. But as sure as God is in heauē, I wyll cum againe, albeit the daye when, be to you vncertayne. Therfore do you as good and thriftie seruantes are wont to do. Euer watche & loke after my retournyng. You cannot tel when the Lorde wyll cum, at euen, or at mydnyght: whether at the Cockecrowyng, or in the dawnyng of the daye, lest yf he cum sodaynlye (as he wyll cum in verye dede) he fynde you sleapyng, and slacke, or negligent in doyng of your duetie. That I speake to you, I speake by you to all that shalbe borne vntyll the worlde be at an ende: watche you. Euerye man muste watche that wyll be saued: Euery man must do the worke that the lorde hath cōmytted vnto hym, but especially and aboue all other, it behoueth the porter to watche, who watcheth for the safegard of the whole familie. And although the people doe sumtymes take a nappe, yet hath the shepeherde no leasure to slepe. Nowe is all this presēt lyfe (wherein is no certayne difference betwene good thynges and bad, and wherin is excedyng muche ignoraūce or blyndnesse, and very litle lyght) al thys life I saye, is in cōparison of the lyfe to cū, nothyng els but nyght. And albeit that in thende of the worlde the Lord will cum once for all, to al men generally, yet cūmeth he also to euery man seuerally at the houre of death. Therfore euery man particularly ought to watche agaynst this his cummyng, because it is euen as vncertayne as the other. For he cummeth vnto sum late in the euenyng, as in growyng age: to sum at mydnyghte, as when they are in their flowers, and beste lykyng: to other sum at the Cockecrowing, that is to wete, in olde age. Ye muste neyther truste to youre strength, nor to your age. The tyme and houre of death is lyke vncertayne to all menne.

As a man whiche is gone in to a straunge countrey. &c

And that I saye vnto you. &c

The.xiiii.Chapter.

The texte. After two dayes was Easter, and the dayes of swete bread: And the hie priestes and the Scribes sought howe they myght take hym by crafte and put him to death. But they sayed: not in the feast daye, least any businesse aryse amonges the people.

NOwe that moste holye, and solemne feaste of Easter drue nyghe, that is to say, of Phase, whiche worde signifieth in the Hebrue tongue, a passingouer, on the whiche daye ẏ holy bloud of the vnspotted lambe should deliuer vs from the vengeaunce of the sleying swerde, and beynge brought out of Egipt through the red sea, and wildernesse of this world, bring vs vnto the heauenlye Hierusalem, in to a countreye flowing with milke and honye. For the Jewes passeouer, whiche they yeare-

lye

lye celebrate and kepe moste highe and holye, was nothyng els but a fygure and shadow of this sacrifice, like as was this ceremony, that they did on these daies forbeare leauened breade: exhortyng vs hereby, to suche puritie and cleanesse of lyfe, as becummeth a professour of ye gospell. After two dayes expired, the daye that they called the preparyng daye should be. But as the chiefe priestes and Scribes, deuoutly prepared and made themselues readie to celebrate this corporall passeouer: so did they like vnwise felowes, wickedly make haste to offer vp that same trewe lambe whiche that solemne sacryfice had so many hundred yeares fygured. For nowe were they at a full poynt to slea Jesus: but because they durste not openly do it, for feare of the people, they thought good to laye handes vpon hym, and put him to death by gyle & treason. And for this their purpose, that daye of all other, was moste conuenient to thentent the thyng of the newe testament, shoulde agree with the fygure of the old. They themselues, dyd not chose this day, but it was foreappoynted vnto this sacrifice by the eternall decree and ordinaunce of the father. For they counseylyng together how to slea Jesus, sayed: Not on the feaste daye, least there arise any businesse and hurly burly among the people. Doubtlesse it is a Jewyshe feare to stande in awe of menne, and all thys whyle nothynge to dreade god at all. Jesus knowyng the tyme was cum, in the whiche it was the fathers wyll to haue that same euerlastyng sacrifice to be made, departed not from Jerusalem, least he shoulde haue semed to haue fayled at the place foreappoynted vnto this businesse.

But they sayd: not in ye feast daye. &c.

¶ And when he was at Bethania in the house of Symon the leper, euen as he sat at meate there came a woman hauyng an alabaster boxe of oyntment, called Narde, that was pure & costly: and she brake the boxe, and powred it on his heade. And there were sum that were not contented within themselues, and sayed: what nede thys waste of oyntment? For it myght haue bene sould for more then thre hundred pence, and haue bene geuen vnto the poore, and they grudged agaynst her.

The texte.

When he therfore feasted at Bethany with his frendes, in the house of Symon, surnamed the leper, one of the geastes that feasted with hym was Lazarus. Thys house presenteth vnto vs, the agreyng, and frendly felowshyp of the churche: the which beyng vncleane, he washed & purified with his precious bloude: and beyng dead through sinne, and vnrighteousnesse, he made alyue agayne by hys death and passion. With suche persones, Jesus loueth to sit at table, rather then with the priestes & phariseis, who thought themselues cleane and alyue, notwithstandyng they were suche in soule, as Symon, and Lazarus were in bodye. As they thus feasted, there came in a certayne woma͂ hauyng an alabaster boxe full of pure, good, and precious oyntement called the oyntment of ryght Narde: whiche brake her boxe: and powred al the oyntment vpon the Lordes heade, as he sate there at the table. Jesus who was neuer delited with the pleasures and delicacies of this worlde, loueth to be anoynted with suche manoure of oyntment, after the spirituall meanyng.

The churche is lauishe and prodigall in bestowing this oyntment vpon her dere and welbeloued spouse. What precious thing so euer she hath, the same reserueth she not to herselfe, but powreth it vpon Jesus heade, vnto whom all honour and glory is due. The house of ye churche is in most ample wyse enlarged & spred abrode throughout all the whole world: but the swete sauour, and fragrau͂t smell of this ointment hath filled euery corner and part therof. This swete sauour allureth and causeth many a one to desyer that they maye be admitted

mitted into the same house, wherin Jesus sitteth at meate with his frendes. But there be sum which of spite & enuye, speake agaynst the delicacies of Jesu: as the Jewes, who rather seke theyr own profit, glorie, & cōmoditie, then the glory & honour of Jesu Christ. For so did certayn of his disciples ꝧ yet sauoured of the flesh, but specially Judas Iscarioth: who beyng not cōtented in his mynde, & muttryng with himself agaynst this womannes fact, sayed on this wyse: what neded it to wast or cast away this so pure good oyntment? For it myght haue bene sold for thre hundred pence, and with that money many a poore body haue bene releued. And the losse of this oyntment greued them so muche, that they made a great murmuring agaynst the godly prodigalitie of the woman. That thyng is well lost, whiche is employed vpō Christes glorie: Yea, to say the trueth, there is nothyng that lesse perissheth. The sinagoge is sparing to Christeward, and wastefull or prodigall to her owne person. Contrarilie, the churche regardeth not the price and valew of that she hath receiued of Christe, but breaketh the vessell, and rashlye powreth out all that euer she hath vpon her spouses heade. The poore wydowe whiche cast a farthing into the treasurie, pleased Christ hyghly. So dothe this woman content hym also, which for his loue and sake, hath lost her precious oyntment. The widowe knowleagyng her pouertie, broughte forth all the poore substaunce she had, and caste it into the treasurye: and the other beyng now riche & wealthie throughe the lordes liberalitie, did not onelye geue him all that euer she had, but also sustayned the lose of her vessel. The one gaue her goodes and lyuyng, the other gaue euen body and soule, yf that can perishe whiche is geuen vnto Jesu. Where be they now that grudge and murmoure againste this prodigalitie, whiche is so pleasaunte and acceptable to the aucthoure of grace? Christ geueth of his owne plentifully, to thentent that the good sauour of his liberalitie, maye the more be spred abrode: He requyreth no rewarde for any thyng he geueth: but here onely he is ambicious or desirous of honor. He wylleth that we knowleage his well doing and benefites, not because he hath any nede of such prayse and commendation, but it hath pleased hym by thys meane to geue vs his gyftes and riches.

What nede this waste of oyntmēt &c.

The texte. And Jesus sayed: let her alone, why trouble ye her? She hath done a good worke on me. For ye haue poore with you alwayes, and whensoeuer ye wil, ye maye do them good, but me haue ye not alwaies. She hath done that she could, she came aforehand to anoynt my body to the buryng. Verely I say vnto you: wheresoeuer this Gospell shalbe preached thorowe out the whole worlo, this also that she hath done shalbe rehearsed, in remembraunce of her.

The Lord (of whom alone it is sufficient to be alowed) defendeth the godly diligence of the woman agaynst his disciples muttryng and murmuryng against her. Why, saith he, make you this businesse with this woman? Suffer her to take her pleasure. She hath done me a good turne. For whereas you cloke your couetousnesse with a pretence to socour the poore, knowe ye ꝧ what soeuer is geuē to me, the same is geuen to a poore body. These commune poore folkes, and beggers, you shall euer haue with you whom you maye do good vnto, and helpe as oft as ye wyll: but ye shall not alwayes haue me present, to wyn my fauour by such corporall benefites. I haue been but once in my lyfe tyme thus honoured, and the thing that is done, is not done to thentent that many should take ensāple therby, to vse such manour of bodilye refreshinges: but because all men should after the spirituall sence and meaning do the like. This womā wotteth not what she doth, & yet with a godly endeuoyre and diligence

For ye haue poore, &c.

ligence doeth she as muche as lyeth in her to do. My death is nere hande, then wyll she desyre to anoynt my body that muste be buried. And because she shall not then haue tyme so to do, she preuenteth the tyme: and yeldeth me that honour whiles I am alyue, which she cănot geue me whē I am dead. But so true is it that her godly endeuoyre (whiche you speake and murmour against) shal not lacke it condigne and worthye prayse, that when my death shall by preaching of the gospel, be renoumed and spokē of throughout al the whole worlde, she shall lykewyse be remembred and spoken of, because she honoured it with suche a gyft and present before I dyed.

¶ And Judas Iscarioth one of the twelue, went awaye vnto the hye priestes to betraye hym vnto them. When they hearde that, they were glad, and promysed that they woulde geue hym moneye. And he sought howe he might conueniently betraye hym. The texte.

With these wordes the Lorde caused his disciples to cease their muttring. But Judas Iscarioth one of the twelue (who vntruely dispensed the common money geuen for the reliefe of the poore) could in no wyse suffer the losse of this oyntment, but went streightwayes vnto the highe priestes, to betraye Jesus vnto them. For it was not vnknowen vnto hym, how they studied to take him by deceyte and treason. After the highe priestes hearde this, they were ryghte glad. It pleased them very well that one of householde with Jesu, should be the chief worker of this mischiefe. They agreed of the sum of money that Judas should haue for his labour. And there was mutuall fayth founde in that wicked counsell, and conspiracie, whiche is seldome kept in honest and leafull couenauntes. Judas beleued the bare promise of the priestes, without eyther wrytyng, witnesses, or sureties. He ymagined with hymselfe whiche waye he might betraye Jesu vnto the saied priestes, and Scribes after suche a sorte, as they desyred: that is to saye, in time, and place conuenient, least any busynesse or insurrection should ryse hereof. For this condiciō was expressed in the couenaunt. In the meane tyme, whyles Judas, and the hye priestes counsayled together how for to destroye him, Jesu went about the businesse of mannes saluacion.

When they heard that, they were glad.

¶ And the fyrste daye of swete bread (when they offered Passeouer) his disciples sayed vnto hym: where wilt thou that we go and prepare that thou mayest eate the passeouer? And he sendeth forth two of his disciples, and sayth vnto them: Go ye into the citie, & there shall mete you a man bearyng a pitcher of water, folowe him: and whither soeuer he goeth in, saye ye to the goodman of the house, the mayster sayth: where is the geste chamber where I shall eate passeouer with my disciples? And he wyll shewe you a greate parlour paued and prepared. There make ready for vs. And his disciples wente forth and came into the citie, and founde as he had sayed vnto them, and they made ready the passeouer. The texte.

Nowe was the fyrst daye of the feast of swete breade cum, on the which daie the Jewes were wōt to offer vp theyr easter lambe. Therfore Jesus disciples sayd vnto hym. Whither wilt thou that we go, and prepare thee thy easter souper? Jesus sent out two of them to make prouision therfore saying vnto them: Go ye into the citie, and assone as ye be entred in, there shall meete you a man carying a pitcher of water: him folowe ye, & into what house soeuer he entreth in, saye these woordes to the good man of the house in my name. The maister saith, where is the soupyng chāber where I maye eate my easter lambe with my disciples? and he shall straightwayes shewe you a large souping chamber, paued, and already prepared for the feast that shalbe made therin. There prepare you for vs our easter souper. Here marke me the simple obedience of the Apostles, suche an obedience as they also shewed before, when they were sente out to fetche the Asses foale. Marke also this, that there is nothyng hyd and

vnknowē vnto the lorde: so that it is manifest and playne hereby, that he both foreknewe, and willyngly suffered whatsoeuer he suffered for our cause. Further, marke his authoritie. At the namyng of this worde (Lorde, or Maister) the Asse was byanby let go. Agayne at the naming of the same worde, the souppyng chamber was furthwith shewed them, so that it appeareth hereby, that it was in his power to do whatsoeuer he woulde: he could with a becke haue restrayned the priestes, & phariseis, who went about cruelly to tourment him and put him to death. The disciples went theyr waye, and came into the citie, and founde one carying a water pitcher: whom they folowed, and entred into the house where he went in, and declared vnto the goodman of the house, their maysters commaundement. He without any tarying shewed them a souppyng chamber, wherin the disciples prepared theyr easter lambe, that is to saye, the last and mysticall souper, whiche shoulde both represent the figure of the olde lawe, and also sacramentally present and exhibite vnto them, the sacrifyce of the newe lawe, and gospell.

The texte. And when it was nowe euentyde, he came with the twelue, and as they sate at borde, and dyd eate, Jesus sayde: Verely I saye vnto you, one of you (that eateth with me) shall betraye me. And they began to be sory, and to saye to him one by one, is it I? And another sayd, is it I? He answered and sayde vnto them: it is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truly goeth as it is wrytten of hym, but wo to the mā by whō the sonne of mā is betrayed. Good wer it for that mā, if he had neuer been borne.

In the euentyde Jesus folowed with his twelue disciples, whom only as chosen felowes, his pleasure was shoulde be witnesses of all that shoulde be doen in this moste holy feast or maundye. When they were all set at the table, and takyng theyr repast, Jesus sayed vnto theim: I assure you that one of you that eateth with me, shall betraye me. As he had so sayed, eleuen of them were stryken with great sorowe and pensiuenesse. For there was none of them all that knewe himselfe fautie, saue Judas only. But yet durst they not truste to the weakenesse and frailtie of mans nature. Therfore eche of them desyrous to be delyuered of this pensiue carefulnesse by the lordes discrying of the traytoure, sayed vnto hym: Is it I? Neither was Judas, who knewe hymselfe culpable, ashamed to saye with the rest: Mayster am I he? Jesus to shew vnto his disciples a perfite ensample of lenitie and mekenesse, thoughte it better to suffre them a while to be troubled with heauinesse, then to bewraye the traytoure: vsyng all the wayes and meanes he coulde, to cause hym to returne
It is one of ỹ twelue. &c. from his wicked and mischieuous purpose. Therfore he sayd: It shall be one of the twelue, who is so familiare with me, that he dippeth in the same platter that I do. And this is the rewarde whiche he will geue me for my gentle and familiar entertainement. Nowe Judas perceyued that it was not vnknowē vnto the lord where aboutes he wēt: and he sawe also suche mekenesse in him, as the lyke had not been heard of before. Jesus would not discrie him (of whō he should anone after be moste falsly betrayed vnto death) vnto the residewe of his disciples, because they would peraduenture if the treason had been opened, haue cruelly handled hym for theyr maysters sake. But oh vncurable malice. What stone, what diamond would not so great gentlenesse make to relēt, specially of hym who could hurt and displease with a becke? But the same gētlenesse more encouraged the wretch to do this wicked and mischieuous dede. Then went Jesus forth with his tale in this wyse: howbeit as concernyng me, nothyng shall be doen otherwyse then I will my self: but as the prophetes

hatte

haue sayed and prophecied of the sonne of man, so shall it be. It is expedient for a great many that he be delyuered and betrayed to death. But yet wo be to hym through whose malice and wickednesse, he shalbe betrayed. He procureth a thyng which shal be soule health to other, and to hymself vtter cōfusiō. It had been better for hym that he had neuer been borne. Howbeit this wicked mynde, & purpose of Judas, was neuer a whit refourmed neither with so great mekenesse of the lord, nor yet for dread of the great horrible punishmente whiche he threatned him withall: so great a mischiefe is couetousnesse. But wo to that man.

¶ And as they did eate, Jesus toke bread, and when he had geuen thankes, he brake it, & gaue it to them, and sayd: Take, eate, this is my body. And he toke the cup, and whē he had geuen thankes he toke it to them, & they all dranke of it, and he sayde vnto thē: This is my bloude of the new testamēt which is shed for many. Verely I saye vnto you: I wyll drinke no more of the fruite of the vyne vntill that daye, that I drynke it newe in the kyngdom of God. And when they had sayed grace, they went out to mount Olyuete. And Jesus sayth vnto them. All ye shall be offended because of me this night. For it is wrytten I will smite the shepheard, and the shepe shall be scattered. But after that I am risen againe, I will go into Galile before you. Peter sayd vnto hym: And though all men be offended, yet wyll not I. And Jesus sayeth vnto him, Verely I saye vnto the, that this daye, euen in this nighte before the Cocke crowe twise, thou shalt deny me three tymes. But he spake more vehemētly: no, if I shoulde dye with the, I will not denye the. Likewise also sayde they all. The texte.

Furthermore in this souper, Jesus commended vnto his disciples that moste holy sacrament or signe of his death, and of the perpetuall couenaunt made with those that would continue in the euāgelike & christiā faith: for this cause he toke bread, and after thankes geuen to god the father, brake it, and gaue it to eche of them, saying: Take, eate, this is my body. Also he toke the cup, and after thankes geuen, gaue it them, and they all drāke therof. Then he said vnto them. This is my bloud of the newe testamēt which shall be shed for many. Be you well assured of this that I shal tell you: from henceforth I wil drinke no more of the fruit of the vine tyll that daye that I drinke it new in the kingdome of God. When the souper was done, and grace sayde in the laude and prayse of god, accordyng to their manoure and custome, the same nighte they departed from Jerusalem vnto moūt Oliuete. We must euer thanke, & praise God both in weale and woo. There Jesus knowyng the frayltie and weakenesse of his disciples, prepared and strēgthned their myndes, that they might be able to suffre the storme of persecucion which hanged ouer their heades. All ye, saith he, shall be troubled this night for my cause. And this thyng did Esay also prophecie of before. I wyll smyte, saith he, the shepherd, and the shepe shal be scattered abrode. But dispayre ye not. As my death shal trouble you, and cause you to disperse and scatter abrode, so shal my resurrecciō recomfort you, and gather you together agayn. For I wil reuiue, as I said, on the thyrde day, and being reuiued, wil go before you into Galile. After ye haue there sene me, you shall put away all sorow and heuynesse. When Peter, who as yet knewe not his own weakenesse, heard him say so, he answered again very manfully, but yet rashely with al, saying: Although all the residew be offended with thy death, yet truly wil I not be troubled therwith a whit. Jesus desirous cleane to wede and plucke out of our myndes al truste of our selues, sayth vnto hym: O Peter, thou deniest that that thyng shalbe done, which both the prophetes, and I my selfe (whom it had bene thy parte to beleue, and in no wyse to gainsaye or contrary with wordes) haue tolde before shall cum to passe. O thou rashe promiser: Yea, the stronger thou thynkest thy selfe to be, the more nota- All ye shall be offended, &c.

ly shalt thou be troubled aboue all other. This thyng I assure the of: before the cocke crow twise this same very night, thou shalt thrise deny me. Yet is the presūpciō of Peter nothing abated herewith, insomuch that he maketh a more stoute, & greater promyse of hymself, then he dyd before, saying: Yea, if there be no remedy, but I must nedes euen dye with the, yet I wyll neuer deny the. As Peter sayd, so sayd the rest of the disciples, to thentent that they erryng together, should be all refourmed together of theyr errone, and know how vnable they were to do any thyng by theyr owne strength and power, and finally perceyue how it was not possible for any thing to be vaine or vntrue, which came out of Christes mouth. A litle before, they al agreed together in confessing truly who Christ was, and the commune opinion of them all was praysed in Peter. Here they agree altogether in a rashe confidence & trust of themselues: and in Peter alone the rashenesse of them all is rebuked. Only Peter denied Iesu, and the rest would haue doen the lyke, if occasion had been geuen thē so to do. For they would haue denied hym, yf they had not fled awaye. The bolde stomacke of Peter, the which was more constaūt in him then in ŷ other, brought him into this daunger. None of all these thynges chaunced vnto the disciples of any set malyce, as it happened to Iudas, but onely through mans imbecilitie & weakenesse. And therfore Iesus vsed the obstinate wickednesse of Iudas, to our saluacion: & would haue the weakenes and frailtie of his apostles diuersely declared, because to teache all other by them, how no manne shoulde warrand hymselfe ought of his owne strength, but whensoeuer the storme of yuels & aduersities aryseth, wholely to hang vpon the heauenly ayde and socoure: whiche so muche the more presently helpeth man, as he distrusteth his owne strengthe and power. The apostles could not yet be reproued by word: but the time would cū when the experience of the matier should at the lengthe make them to knowe themselues.

Before the cocke crowe twyse, &c.

The texte.

And they came into a place whiche was named Gethsemany. And he sayeth to his disciples: Sit ye here whyle I go asyde, and praie. And he taketh with hym Peter & Iames, and Iohn, and began to waxe abashed, and to be in an agony, and sayeth vnto them: My soule is heuy, euē vnto the death. Tary ye here and watche. And he went forth a lytle, and fel downe flat on the ground, and prayed that if it were possible, the houre myght passe from him. And he sayd: Abba father, all thynges are possible vnto the, take away this cup from me: Neuerthelesse not that I wyll, but that thou wylt be doen.

Therfore they came into a place called Gethsemany. This Gethsemany is a valey lying at the foote of moūt Oliuete. No man can mounte vp to the crosse of Iesu, vnlesse he first cum downe vnto this valey: vnlesse he hūble and abase himself by renouncyng of all the aydes and socours of mans pride & loftinesse. Here commaunded he the other eight to tarrie, and takyng vnto hym three, that is to saye, Peter, Iames, and Iohn, gate him awaye not farre of, because he woulde geue himselfe to praier and cōtemplacion. Behold here the engines, and artillerye of the gospell against the violence of persecutions. There were two thynges in Iesu moste contrarye: that is to wete, his diuine maiestie, thē which there was nothyng higher, or of more excellencie: and his humayne weakenesse, then which there was nothyng more vile, or of lesse reputacion. Because vnto these three disciples he had geuen before some taste of his highnesse and diuine maiestie, it was his wyll and pleasure they shoulde nowe be wytnesses of his greatest abasyng of hymselfe, and humilitie: to thentent that in the same Christ, they should learne, both what they ought to counterfayte and ensue, and also what to hope after. Here no where appeared his face all

shinyng

shynyng, and glisteryng lyke the Sunne: no where his apparayle whyter then the snow: no where Moyses and Hely cōmunyng with hym: and to be shorte, no where was hearde the fathers voyce as it was before, but as a man vtterly forsaken and destitute of all helpe and socoure, he beganne to be soore troubled with feare, and dismayed with great anguishe and agony of mynde: for he was a very naturall man, and notably expressed in hymselfe, what is wont to chaunce vnto those persones, who are nothyng els but men, whensoeuer any suche storme hangeth ouer them. Neyther dyd he cloke and dissemble the thyng amōg his frendes. I thorowly, sayde he, feele in my minde, sorow & heuinesse lykest vnto death. He sought for comfort euery where, & found none at all. But yet is it a certayne kynde of solace and comforte, to complayne vnto our frēdes of our calamitie, though they will not helpe vs. Therfore he commaunded also these thre to tarry here, and watche. That done, he went forth a litle, and as one cleane destitute of all worldly comforte, and vtterly forlorne and paste helpe (as touchyng mans helpe) fled vnto the father for socoure: of whom yet he should not byandby be eased of his griefe. Wherfore he fell down flatte on the grounde: and lying groueling, prayed the father, that (if it were possible) the tyme of this battayle might passe awaye. The nature of his body feared the tourment, & death that was nye hand. Abba father (sayd he.) Thou canste do all thynges: take awaye this cup from me, that I drynke not therof. Neuertheles let that be doen that thy will hath decreed, whyche wylleth nothing but what is moste expedient and best: and not as the weakenesse of this body desireth.

[Margin: My soule is heuy, eue vn to the death]

¶ And he came and founde them sleping, & saith to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye, and praye, lest ye entre into temptacion. The spirite truly is ready. But the fleshe is weake. And agayne he went asyde, and prayed, and spake the same wordes. And he returned, and found thē aslepe agayn. For their iyes were heauy. Neyther wyst they what to answere hym. And he came the thyrde tyme, & sayd vnto them: slepe henceforth, & take your ease, it is ynough. The houre is cum, beholde the sonne of mā is betrayed into the handes of sinners, ryse ye vp, let vs go. Loe, he that betrayeth me, is at hand. And immediatly, whyle he yet spake, cummeth Iudas (which was one of the twelue) and with hym a great numbre of people, with swerdes and staues, from the hye priestes, & scribes, and elders. And he that betrayed him, had geuen thē a general token saying: Whosoeuer I do kisse that same is he, take hym, and leade hym away warely. And as soone as he was cum, he goeth streight waye to hym, and sayeth vnto hym. Mayster, mayster, & kyssed hym. And they layed theyr handes on hym, and toke hym. And one of them that stoode by, drue out a swerde, and smote a seruaunt of the hie priest, and cut of his eare.

[Margin: The texte.]

When he had thus prayed, he returned vnto his thre disciples whome he left behinde him and found them nowe sleping. And then called he Peter, who a lytle before had made so stout a promise, saying: Simō, slepest thou? Couldest thou not watche as muche as one hour with me? This tyme admitteth no sluggishenesse. For he slepeth not that goeth about to destroye vs. Watche, and praye, lest ye entre into temptacion, because ye shall be in ieopardy to be ouercummen therwith, if it cum vpon you when ye are nothyng prepared. The perill is like commune vnto vs all. I watche and praye for your health & safetie: Do you likewyse watche, and praye as I do, that you maye ouercome with me. The spirite is ready, and wyllyng, but the fleshe is weake. The spirite must be stayed and stablyshed with watchyng, and prayer, leste, the fleshe haue the vpper hande. When Iesus had thus spoken, he went eftsones to the place frō whēce he came, & made his prayers vnto the father, with like tenour of wordes as he dyd before: desyryng hym, that he might not drynke of the cup

[Margin: And againe he went aside. &c]

which was at hand: and anon he returned to his disciples, and founde them agayne sleppyng. They napped in the beholdyng of his maiestie, insomuche that Peter wist not what he sayd. In like manour do they here slepe in the beholdyng of his infirmitie and weakenesse, and knowe not well what answere to make hym rebukyng them. Jesus returned the third tyme from prayer vnto his sayde disciples: and the thirde time he founde them a slepe. Both they and we had perished, vnles Jesus had watched, and prayed for vs al. Therfore after they were wakened, he rebuked them because he would by them styrre vp and awaken all slewthfull persons. Slepe ye, sayde he, from henceforth, and take your reast. You haue slepte ynoughe. The thing selfe will now waken you whether you will or no. The very poynt, and moment of the time is alreadý cumme. Lo, the sonne of manne shall anon be betrayed, and delivered into theyr handes that are all set on mischiefe. Ryse vp, and let vs go mete them.

And immediatlye while he yet spake &c.

For now the lord Jesus had by prayer made himself strong in mynde against the storme of afflictions that was at hand. Neyther shewed he any tyme afterward any token of feare, or werines: but gaue vs an ensāple of moste cōstaunt and stedfast pacience vnto the last houre. He had no sooner spoken these wordes, but Judas Iscarioth one of the numbre of the twelue chosen disciples, & amonges them taken for the chiefe, was cum, and with hym a great bende of souldiers fensed with swerdes and staues, against Jesus being without armour, and weaponlesse. Neither lacked there here authoritie. The hie priestes, scribes, and head men of the people, sent this power. Here marke me (good reader) the notable conflicte of the euangelike and christian godlynesse againste fayned and counterfayte holynesse. Thus is the truthe of the ghospell daylye assaulted: thus doeth it alwayes ouercum and get the victorie. There is none meter to betraye it then he, who professyng hymselfe to be a preacher & teacher of thesame, teacheth those thinges that are of the fleshe. There is muche more ieopardie of false doctrine, then of the swerdes, and staues of souldiours that are notorious and open misdoers. Yet dyd not Judas well trust to his owne strength, and policie, when he should betraye the lorde. He ioyned vnto hym a great bende of souldiers wel weaponed, & besides them, the authoritie of both the states, that is to saye, both of the spiritualtie, and tēporaltie. And all these thynges dyd they in the night, hauyng awayted as well oportunitie of place, as of tyme. There muste nedes be moste horrible darkenesse; where Jesus is bound, and taken. This was the power of darkenesse: & Satan was suffered awhyle to seme to haue vanquished and ouercum Christ. What greater blindnesse could there be then to go about by mannes policie to betraye hym, vnto whom nothyng is vnknowen? then with swerdes, and staues to assault hym, who with a becke can do what hym luste? Judas dyd not openly shewe hymselfe to be the captayne of this vngracious compaygnie, but gaue them firste a token, sayng: whomsoeuer I kysse, the same is Jesus: Laye ye handes vpon hym, and leade hym charely, lest he scape frō you. The priestes were well ware of this, that the money should not be disbursed vnlesse Jesus were in their hādes and custodie. Then began Judas to go a prety waie before the souldiers, as though he had goen about sumwhat els: but yet he went so before thē, that he was euer in their sight. And anon as he was cum vnto Jesus, he saluted & kyssed him, accordyng vnto his accustomed manoure. Neither dyd Jesus here abate any parte of his gentylnesse towardes the traytour. He only nipped him

by

by the conscience, saying: My frende for what entent art thou cumme? He knew right wel howe he would neuer tourne from his wickednesse, and yet vsed he all the meanes that myght be, to refourme hym: teachyng vs hereby to vse al the gentlenesse, and fayre meanes we can possible towardes synners, because we be vncertayne whether they wyll one daye tourne and cum to amendmẽt. If they amend, thẽ haue we wun the soule health of our euenchristẽ: yf they amẽde not, yet shal not our gentle demeanure be vnrewarded. A kysse is a signe of mutuall loue & charitie. Charitie declareth vs to be the disciples of Jesu. Wherfore there is no greater poynt of enmitie, then a fayned kysse. Certes suche a kysse do false prophetes, euẽ in these dayes, gyue vnto Jesu, whiche vnder pretence of christian godlynesse, serue their belies, and seke after the prayse of the world: and in stede of the spirituall fredõe, teache a very Jewishe religion. At the token of this venimous kysse, the souldiers layed handes on hym, and bound hym. The disciples when they sawe this rufflyng and busynesse, waxed fumishe and angrye. And nowe Peter cleane forgettyng what ỹ Lorde had tolde hym before, thought the tyme was cum wherin it shoulde be his part to do summe worthy feate, accordyng as he had right couragiouslye and lyke a bolde man promised to do. He drewe out his sweard, and strake the high bishops seruaunt called Malchus, because he more fierse then the rest, first hasted to laye handes on Jesus. Howbeit the Lorde so ordred the stroke of his right hande, that he dyd Malchus no other harme, saue alonely cut of his right eare: the whiche thesame moste gracious lord anone as he had rebuked his disciple, restored agayne, and so made hym amendes for the hurt of this small and daungerles wounde. So beneficiall was Jesus to all men, that we ought to be ashamed to haue, so muche as a wyll or an entente to be reuenged vpon any man: I wyll not saye to hurte suche, as hath not deserued our displeasure.

And he that betrayed hym had geuen them &c.

And one of them that stode by. &c.

The texte.

¶ And Jesus answered, and sayde vnto them: ye be cum out as vnto a thefe, with swerdes and with staues for to take me: I was dayly with you in the temple teachyng, and ye toke me not. But these thynges cum to passe, that the scriptures should be fulfilled. And they all forsoke hym, and ranne awaye. And there folowed hym a certayne young man clothed in lynnen vpon the bare, and the young menne caught hym, and he left his lynnen garment, and fled from thence naked. And they led Jesus awaye to the hye priest of all, and with hym came all the hye priestes, and the elders, & the Scribes. And Peter folowed hym a great waye of (euen tyll he was cumme into the palace of the hye priest) and he sate with the seruauntes, and warmed hymselfe at the fyre.

Further, as Jesus will not be defended with any other aydes, then with the sweard of the gospel, the whiche pearceth to the innermost partes of mens hartes: so was it his wil that this armed company of souldiers should know, that he could not haue been apprehended by any puissaunce or power of man, vnlesse he had both willinglye and wittingly put hymselfe into their handes to be taken. Therfore he turned him vnto them, and sayed: sirs what ayleth you to cum out hyther to me at midnight, with sweardes and staues, as vnto a thefe that would stand at his defence with lyke weapon? I was daylye at Jerusalem, not priuely, but openlye where euery body might see me: in the place where moste haunt and resort of people is, I meane in the temple: healyng sicke folkes, and teaching the trueth. I was euer weaponlesse, and accõpanied but wt a smal number of disciples, who were likewise without armour and weapon. Why dyd ye not there take me? Surely you might haue done it then with lesse businesse, if it had been so decreed.

I was dayly with you in the temple.

But this is your tyme: insomuche that you maye by goddes sufferaunce, do nowe to me what ye luste. And that it shoulde so be, the scriptures, whiche cā not lye, haue forshewed many yeares sithens. Whan he had sayd so, there was but who might first lay handes on hym: and anon the disciples fearyng themselues, forsoke theyr lorde, and rāne awaye, sum to one place, and sum to another. It is lawfull for weake persons to flye, who are not as yet mete and able to suffre persecucion. Albeit there chaunceth a tyme, when that to flye, is nothyng els, but to deny Christe. There must we not flye, but euen of our own accorde hasten to dye. When that by thy death the Gospel taketh more disprofite, then commoditie, then flye awaye, and hyde thy selfe. But when that by the same, the ghospell hath muche profyte, and contrarily great disprofite and hinderaunce, if thou auoyde the daunger therof, then sticke not to go and mete the hangman. There was among the twelue, a certayne young strypplyng ẏ loued Jesus more thē the rest, & folowed hym being led with his armes boūd like a captiue or prysoner: whose bare body was clothed with one fine lynnen garment only. Hym they knewe, and toke. But he caste of his lynnen vesture, and so escaped out of the theyr handes, sauing his lyfe by the losse of his garment. He that so flyeth after the spirituall sence, flyeth happely. For what els is this bodye but the vesture and garmēt of the soule? As ofte as Satan layeth hande vpon the soule, passe not vpon the linnen garment, and so saue thy selfe, and scape out of his daunger. Now beholde howe theuangelike veritie is handeled after it is betrayed of a wicked disciple.

And there folowed hi[m] a certayne young man.

The cruell garison of souldiers leadeth it bounde to the chiefe menne of bothe the states, who are in a cōspiracie to destroye it. Fyrste it is brought vnto the hyghest priest. There is no more mortall an enemy vnto Jesu, then is a wicked Byshop. Nowe because the matter should seme to be done with more auctoritie, thither assembled all the priestes, Scribes and elders. This is the authoritie of this world, which is in a conspiracie against poore, symple, and playne veritie, but yet inuincible withal. Al this while Peters hert fayled him not. Howbeit he folowed Jesus a loofe, and was now a cloked disciple: & no meruayle, sithe the tyme drewe nere, when he would deny him. For mans bolde stomacke is good for nothing els of it selfe, but to make the synner more outragiously to offende. Therfore he preased into the palace of the highest priest, & there sate amōgst the lewde and vngracious companie of seruauntes, and warmed himselfe by the fier, as one that would be rather a beholder of the Lordes passion, then a folower.

The texte. ¶ And the hye priestes, and all the councel, sought for witnesse agaynst Jesu, to put hym to death: & found none, for many bare false witnesse against hym, but their witnes agreed not together. And there arose certayn, and brought false witnesse against him, saying: We heard hym saye, I wyll destroye this temple that is made with handes, and within three dayes, I will builde another, made without handes. But yet theyr witnesses agreed not together.

In the meane season suche of the priestes as were chiefe in dignitie (amōg whom as euery one was highest in authoritie, so was the same more wicked then the other) and with them the residue of the counsell, least they should haue semed to be rather murtherers, then auengers of heresye, and vngodlynesse, sought for sum witnesse agaynst Jesus, wherby they might put him to death. They desired nothyng els, but his death and destruccion, who freelye offered all men life euerlastyng. Yet could there no mete witnesse be found. Jesus onely was he, against whom mans craftines coulde fynde no cōuenient witnesse.

For nowe there came in many before the Judges, who deposed agaynst hym, but their witnesse was so simple and sleder, that it appeared not to those moste vniust felowes themselues, sufficient to condemne him, whome they hadde in very dede condemned alreadye among thēselues, before he was brought vnto his arraignement. At the length there rose vp certayn persons who gaue forth euidence agaynst hym, saying: we will denounce vnto you, suche thynges as we knowe certaynly to be true. For we hearde him saye (with these eares) I will destroy this temple made by mannes handes, and after three dayes expired, I will builde another, that shall not be made with the handes of manne. They woulde that this saying shoulde appeare to be a blasphemye spoken against the Lordes temple. Yet dyd not their witnesse (albeit to aggrauate the haynousnes of the crime, it conteyned sum truthe) seme lawfull, and sufficient. A man would haue sayed, that the iudges had taken cōsciēce in the matter, and fauoured the defendaunte: Howbeit this diligence of the priestes was for nothyng els, but bicause Jesus should not by any meanes be quit and escape this iudgement.

For many bare false witnesse.

But yet their witnesses.

¶ And the hye priest stode vp amongest them, and asked Jesus, saying: aunswerest thou nothing? How is it that these beare witnesse agaynst the? But he helde his peace and answered nothyng. Agayne the highest priest asked hym, and saied vnto hym: Arte thou Christ, the sonne of the blessed? And Jesus sayd: I am. The texte.

Yet all this while is there nothyng doen agaynst hym. There nedeth the helpe of the highest priest or bishop of all, to destroye Jesu. He therfore perceyuing that the matter wēt but easily forward, rose vp in the middes of the coūcel, and began to speake vnto Jesus, sekyng sum occasiō of his wordes, wherby he might condemne him: Hearest thou, sayth he, what crimes are laied vnto thy charge? Haste thou no answere to make hereunto? Jesus held his peace and gaue him not a word to answere. For, for what purpose shoulde he haue answered to those thynges, which themselues iudged but light matters, and of no wayght? Therfore the highest Byshoppe styll sought occasion, and questioned with hym, saying: Art thou that selfesame Christe the sonne of God, who is euer to be praysed? Jesus confessed he was. For it was not his parte to denye that thyng, whiche it behoued all men to knowe.

¶ And ye shall see the sonne of man sittyng on the ryght hande of power, and comming in the cloudes of heauen. Then the hye priest rent his clothes, and sayed: what neде we of any further witnesses? ye haue hearde a blasphemy, what thynke ye? And they all condemned hym to be worthy of death, & sum began to spyt at hym, & to couer his face, and to beate hym with fistes, and to saye vnto hym: Areade. And the seruauntes buffeted hym on the face. The texte.

And because he knewe they woulde not beleue in hym, or at the least wise would contemne him, by reason of the weakenesse of his body: he added an other sentence to feare them withall. You shall see (q he) the sonne of manne sitting on the right hande of the diuine maiestie, and cummyng on hygh in the cloudes of heauen, with great glory, and many anngels waytyng vpon hym. He meant of his seconde cumming: when he will retourne, not lykewyse lowe as he was then, but in diuine maiestie a iudge both of the quicke, and dead. The wicked priestes wer ignoraunt in the lawe: yet might they haue learned of the Phariseis, that both the cumminges of Messias, were prophecied of by the prophetes: the one not regarded and passed on, the other royall, and dreadfull. But they had no leysure to compare Jesus dedes, with the prophecies, and foresayinges of the prophetes. All that euer they wente aboute was

 nothyng

nothyng els, but to bryng hym to destruccion. Here the highest priest clokyng his wickednesse with a vysure of Godlynesse, rent and tare his clothes, therby to make the blasphemy to appeare more haynous and detestable.

Then the hye prieste rēt his clothes.

What nedeth there, sayth he, any further witnes? your selues haue heard an open blasphemy. The wicked Bishop desirous to set forth his owne glorye, coulde not abide to heare Christes glorye aduaunced : supposyng that what glory and prayse soeuer had been geuen to Christ, thesame shoulde haue been to the great derogacion and minishyng of his maiestie. Woodnesse caused him a litle before to rise out of his place: and yet in so doyng, he gaue reuerence vnto the sonne of god. Now doeth he rente his clothes, prophecīyng hereby, how it shall com to passe, that the true bishop raigning, the carnall and figuratiue bishophode shalbe cleane abolished and set aside. The glorious synagoge was rent, but Christes coat remayneth still whole. What is farther from blasphemy, then to set forth the glory of the sonne of God? then to testifie that all shall come to passe, whatsoeuer the Prophetes haue prophecied to cum? And yet the vngracious bishop iudgeth this to be suche a blasphemye, as nedeth no witnesses. What, saith he, thinke you herein? All they with one cōsent gaue iudgement that this saying was an offence worthy of death. Forsothe a mete and a worthy councell for suche a priest. Nowe is it to be considered howe theuangelike veritie is intreated in suche councels, where as a wicked priest, who faine would be taken for a god, cannot abide to haue the glorye of the sonne of god auaunced: where the Scribes do not vtter what they haue learned of the prophetes : where the head men, and elders of the people, be in a conspiracie with the chief prelates of the temple : where suche waged seruauntes, & hyred souldiers beare a stroke, as are of their owne naughtie disposicion enclined to all mischiefe. For now some of them began to spitte at Jesus, as thoughe he had been lawfully condemned : and other some couered his face with a vayle, and after they had buffeted hym, sayed : Prophecie, and areade who hath striken the. Thus they reprochefully scorned hym, because he suffred the people to take hym for a prophete. Furthermore the priestes seruauntes dyd lykewyse beat and buffet hym. These thynges were more fell, and cruell then death: but this ensample was ordeyned for our enstruccion. In suffering of reproche and vylany none passed Jesus: but in workyng of miracles there were some, that went beyond hym.

What thik ye. &c.

The texte.

¶ And as Peter was benethe in the palace, there came one of the wenches of the highest priest, and when she sawe Peter warming hymself, she loketh on hym, and sayeth: wast not thou also with Jesus of Nazareth? And he denied, saying: I know hym not, neyther wot I what thou sayest. And he went out into the porche, & the Cocke crew. And a damosel, (whā she sawe hym) began agayn to saye to them that stode by: this is one of them. And he denyed it agayne. And anone after they that stode by, sayde agayne to Peter: surely thou arte one of them, for thou arte of Galile, and thy speache agreeth therto. But he began to curse, and to sweare, saying: I know not this man of whome ye speake. And agayne the cocke crewe, and Peter remembred the worde that Jesus sayed vnto hym, Before the cocke crow twise thou shalt denye me thre tymes. And he began to wepe.

While all these thynges were doen vnto Jesu, Peter beyng a fearful beholder, sate in the neither parte of the palace among the wicked bishops seruauntes. For there was a conuenient place for hym, sithe he woulde denye Jesus. Hither came a certayne wenche of ÿ highest priest, whiche, after she had espyed hym warmyng himselfe with other by the fier, and had eyed hym diligentlye, began to knowe his shape and phisnamie, and sayed vnto hym: Yea thou too

wast

wast with Jesus of Nazareth. Peter frayed with these wordes denied it saying: I know not the man, nor wote not what thou meanest. It was conveniente that this stoute promiser, because he might the better know his own frailtie, should be made afearde of a wenche, to thentente that he afterwarde boldly professyng the name of Jesu before rulers, and prynces, should knowe that his boldnesse and constant courage of mynde, came not of mannes strength, but of the holy ghoste. He therfore beyng now afearde, and halfe mistrustyng that place, gate hym out of the hall, yet departed he not out of the byshops palace. Whiles he abode here, the cocke crewe. Peter heard that, and yet remembred not what Jesus had tolde hym: so greatly was he afrayed. Then a certayne damosell (when she sawe hym) began to detect hym agayn to them that stode about her, saying: This is one of theyr number. Peter estsones avoyded her saying with a lye, denying flat that he was any of the apostles. And anon after when the servauntes whiche stoode by whyles the damosell knewe and discryed him, had themselves well vewed his favour and apparaile, they likewise began to knowe hym, and sayed: Verily thou arte one of them. For thou arte of Galile. The firste that detected hym was a woman. Oh what a peril it is for Christes disciple to be knowen in bishops, and princes courtes? Unlesse he utterly denye hymselfe to be Christes disciple, he standeth in ieopardie to lose his life. Peter is also in ieopardye, by reason of his mother tongue & countrey language. Suche manour of courtes can abyde no sincere and pure veritie. Nowe shall Peter at the length, be made a right courtier up and downe. For he begynneth to sweare depely, and to curse withal, that he never in al his lyfe tyme knew this Jesu, whõ they spake of. And as he had spoken the word, the cocke crewe agayne. Peter came not to hymselfe agayn, before Jesus loked upon hym. Therfore at the length callyng to his remembraunce the wordes that Jesus had spoken unto hym, when he saied: before the cocke crow twise, thou shalt thryse deny me: he wente forthe of Cayphas house, and braste out a wepyng. Yet went he not to hange himselfe, as Judas dyd, bicause he fell not of obstinate iwelnesse, but by mannes frailtie and weakenesse, and that by the sufferaũce of God, bicause his fall should be our instructiõ. But this showre of teares which braste out of his iyes, quenched the lightning of Goddes wrathe and anger. He wept not before he was goen out of Caiphas palace. For there the more naughtie packe that every one is, the more he estemeth and favoureth hymselfe.

Peter remembred the worde.

¶ The. xv. Chapter.

And anon in the dawnyng, the hie priestes helde a counsayle with the elders and the Scribes and the whole congregacion, and bounde Jesus, and led hym awaye, and delivered hym to Pylate. And Pylate asked hym: Arte thou the king of the Jewes? And he answered and sayde unto hym: thou sayest it. And the hie priestes accused hym of many thynges. So Pylate asked hym agayne, saying: Answerest thou nothyng? Beholde howe manye thynges they laye unto thy charge. Jesus yet aunswered nothyng, so that Pylate merveyled.

The texte.



AL that nyghte was spent in Cayphas house, in destroying, mockyng, and skornyng of Jesu. In the mornyng earlye after they had cõsayled together afreshe, the hie priestes, with the elders, Scribes, and all the whole assemblie, led him awaye with his armes bound, & delivered hym unto Pylate to be iudged: whõ they had with theyr foreiudgement already condemned. Now

are they of iudges becum accusars. Pylate, their accusacions and complayntes heard, called Jesu, and asked him: Arte thou that same kyng of ẏ Jewes? Jesus answered. Thou sayest: couertlye knowledgyng and confessyng that he was the selfsame. Yet was Pylate not awhit moued with this aunswere, bycause there appeared nothyng in him wherby he semed desirous of any worldly kyngdom. Furthermore the hye priestes, lest he should by any meanes haue been quit, gathered together diuerse criminall artycles agayne him, to thētent that amongest many matters, there should at ẏ least wyse be sum thing in fine which would moue any iudge not being to uniust, and parcyall, to geue sentence agaynst hym. Pylate perceyuing howe all was doen of priuate displeasure and malice, sought occasiō to discharge hym of suche matters as he was arrayned for. Therfore whē he came again unto Jesus, & Jesus woulde geue him neuer a word to answere, thē sayde he unto him: Makest thou no answer, sith thou art in so great daunger to lose thy lyfe? Se how many artycles these felowes laye against the. Jesus from thenceforthe made no answere, who desyred not to escape this iudgement, least the utilitie of his death, shoulde haue been let or hyndered thereby, & also bicause he knewe right well ẏ the malyce of the pryestes woulde not yet haue ceased, althoughe they had not this waye preuayled agaynst hym. For this cause his wyll and pleasure was so to dye, that it might appeare that he dyed willyngly. The Emperours deputie, albeit he were a paynim, yet dyd he abhorre the murthering of a man, whom he iudged to be an innocent and gyltlesse person: and therfore used he all the wayes and meanes he coulde possible to deliuer hym. For he sawe well there was no healpe to be had on his behalfe, whereby he myght so doe.

And Pilate asked hym agayn.

The texte. ¶ At that feaste Pylate dyd delyuer unto them a prysoner, whomsoeuer they woulde desyre. And there was one that was named Barrabas, whiche laye bounde with them that made insurreccion: he had committed murther. And the people called unto hym, and began to desyre hym that he would do, accordyng as he had euer doen unto them. Pylate answered them, saying, wyll ye that I let leuse unto you the kyng of the Jewes? For he knewe that the hye priestes had deliuered hym of enuye. But the hye priestes moued the people that he should rather delyuer Barrabas unto them.

There was a custome among the Jewes that at the feaste of Easter, one of them shoulde be lewsed whiche laye in prison for anye deathworthy offence, whomsoeuer the Jewes desyred to be geuen unto them. At that season there was in duraunce a certayne notable felō, muche spoken of for his ungracious dedes, named Barrabas, who had been a stirrer up of sedicion in the citie, and in the busines, and hurly burly that he made, had committed manslaughter. Pylate determined with hymselfe to use this occasion to saue Jesu. Therfore when the people were cummen together, accordyng to theyr auncient custome to desyre to haue some felon pardoned, in token of theyr safe deliueraunce and scapyng out of Egypte, Pylate answered in this wyse: I haue two prisoners Barrabas whome ye know, and Jesus whom men call the kyng of the Jewes. Wyll ye therfore that I lewse unto you Jesus? Pylate perceyuing that he coulde haue no ayde and helpe of the priestes, went unto the people bicause to haue had some ayde & assistence of them, trusting that by theyr fauour, Jesus shoulde haue been delyuered. And so had he been without fayle, if the malycious byshops (neuer weary to worke mischiefe) had not moued them rather to desyre to haue Barrabas pardoned, then Jesus.

The texte. Pilate aunswered agayne, and sayed unto them, what wyll ye then that I do unto hym

whome ye call the kyng of the Iewes? And they cryed agayne: crucifie hym. Pilate sayde unto them: what euyll hath he doen? and they cryed the more feruently: Crucifie hym. And so Pylate wyllyng to content the people, let lose Barrabas unto them, and delivered up Iesus (when he had scourged hym) for to be crucified.

When this thyng had so chaunced, contrarye to the deputies expectacion (for he heard say that Christ was highly in grace and fauour with the people) yet ceased not he to helpe hym, as muche as in him laye. What then, sayed he, will ye that I do with the kyng of the Iewes? loking to haue heard of them a more fauourable and gentler sentence. But here the wylye Bishops were very circumspect, who had before hande infected the myndes of the communaltie with theyr wickednesse. Neyther is the auctoritie of suche bishoppes good for any thyng els, but to moue Princes, and the people agaynste the trueth of the gospel. The people therfore cryed agayn: crucifie hym. The bishops had also beaten into their heades, that the shamefullest kynde of death of al, should be chosen out for hym: bycause his name shoulde hereby be counted detestable and cursed among all the Iewes.

For the lawe pronounced hym cursed, whoso hanged in wood. So studied they not onely to bereaue hym of his life, but also utterly to extinct & abolyshe his good name, which was a facte muche crueller then death. They could not abide that any mans name should be counted holy, saue theyrs. Neyther dyd Pylate here yelde unto theyr furye, but spake harde agaynst them, saying: I am the Emperours deputie. It is not lawful for me to put any man to death, unlesse he be duelye conuicted. What offence hath he doen wherfore he oughte to be crucified? Here the deputie nothyng preuayled. For they cryed oute more furiously: Crucifie hym. Yet for all that Pylate shranke not in Christes cause, tyl they layed unto his charge treason against the Emperour. It was not conuenient that Iesu shoulde be doen to death, excepte the Emperours authoritie had serued the fury of the byshops. Pylate perceyuyng what daunger hanged ouer his head, on the one syde, of the Emperour, on the other, of the clamarous people, albeit he knewe righte well that Iesus was an innocente and harmeles person, yet willing to yelde and conforme hymselfe to the mortall hatred of the byshops, Scrybes, elders, and people, gaue sentence of death agaynst hym: but with thesame sentence he both cleared the innocent of all crimes, and also condemned the priestes, and the people. For he pronounced hym to be innocent and giltles, whome he let them haue to crucifie. Suche maner of Pylates shal the trueth of the gospel euermore haue: & would to God there dyd not aryse among us some byshops, which are farre beyonde those bishops in all mischiefe & ungraciousnes. When therfore Iesus was condemned to death, he was fyrst beaten with scourges. But whē the Iewes were not herewith satisfied, Pylate deliuered hym to the garison of ẏ souldiers to be crucified. So it pleased the high wisedom of God that Iesu the foūtayne of al glory, should be put to all kyndes of vilany, by al sortes of people: to the entent we should not be dismaide wt any maner of worldly euils or aduersities. Iudas betrayed him: the bishops, Scribes, & headmen of the people counsailed together: the seruaūtes toke him: Cayphas the highest priest, chiefe worker of all this mischief condēned hym: the Councell, and theyr seruauntes scorned him as a condemned person: the people cryed out agaynst hym like mad folkes: the Emperours name maketh the iudge afraid: Herode dispiseth: the Emperours deputie geueth sentence: and in al these is Cayphas, and in hym the deuyl.

Pylate said unto them.

And

The texte. And the souldiers led him awaye into the cōmon hall, and called together the whole multitude, and they clothed hym with purple, and they platted a croune of thornes, and crouned him withall, and began to salute hym: hayle kyng of the Iewes. And they smote him on the head with a read, and dyd spit vpon hym, and bowed theyr knees, and worshypped hym.

Nowe remayneth there behynde, that the wicked garison of souldiers do lykewyse playe theyr partes, and amōg thē also was Cayphas. Al the shame and villany that Jesus was put vnto, al his destruccion (if it maye be sayed ẏ he was destroyed) came of Caiphas, who vnwares wrought a thing moste blessed and holy. For he made this sacrifice, without whiche no manne coulde haue attayned saluacion. When therfore Jesus was caste and iudged to dye, Pylates seruauntes led hym into the hall of the palace. For the Iewes, who were desirous to seme holy, durst not entre into the palace of a Panim, because they would come pure and cleane to celebrate theyr passeouer. And yet was theyr myndes in the myddes of the palace, and in the verye handes of the souldiers, whom beyng of theyr owne enclinacion readye to do all myschiefe, they prouoked and incensed therunto. After Pylate had once deliuered his handes of Jesus, he thought it made no great force how he were doen to death. So dyd Herode fauour the vertue, and goodnes of John, that at the requeste of a peuishe wenche he caused his head to be striken of. Howbeit the fauour of Pylate was more constant then so, but yet in conclusion he deliuered hym to be crucified. And this was doen leaste any that professeth the trueth of the gospell, should trust vpon any worldly ayde and succour. Then the souldiers, because they woulde the more take theyr pleasure on hym in puttyng hym to shame and villany, called together the whole garison of theyr companions: and in mockage, clothed him with a garmēt of purple, as it had been with a kynges robe: thē put they on his head a croune platted of thornes, in the stede of a diademe, and beyng thus disguised, they began with one voice to salute hym, saying: Hayle kyng of the Iewes. Furthermore they strake his head with a rede, which they gaue him in his hande in ẏ stede of a scepter: & dyd also spit vpon hym, and bowyng theyr knees, wurshypped hym. Jesus all this whyle helde his peace, & patiently yelded to all theyr despitefull doynges, transportyng vnto his owne persone that shame and villanye, whiche was due vnto our offences, because to aduaunce vs vnto his glorye.

The texte. ¶ And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym. And they compelled one that passed by called Symon of Cyrene (the father of Alexāder and Rufus) which came out of the felde, to beare his crosse. And they brought hym to a place named Golgatha, which is (if a man interprete it) the place of dead mens sculles. And they gaue hym to drynke wine myngled with Myrre, but he receyued it not.

These thynges doen, they toke of agayne the purple garment, and put on his owne clothes, to thētent that caryng his crosse amōg misdoers, he might be discerned, and knowen of euery body. And this the malicious priestes caused to be done, because they would the more alienate and withdraw al mēnes myndes from hym. As they were goyng to the place of execucion, they met a certayne felow called Symō of Cyrene (the father of Alexāder, and Rufus) cūmyng from his ferme: whome makyng refusall to beare Christes crosse, the souldiers (notwithstandyng he was a ryche man and of theyr acquayntaunce) did of a souldiourly malapertnes compel maugre on his head to beare it: not

because

because to fauour or ease Jesus, but for the spedier finishyng of the execucion. Some men necessitie constrayneth to embrace the crosse of Jesu: But this is a blessed necessitie that dryueth a man to saluacion. The apostles enforced no mā to go to Christ: but the souldiers vsed compulsion. Howbeit the violence of these naughtie packes hath bene many a mannes saluacion. They broughte hym into a place slaunderous and reprocheful, by reason that suche as trespaced the lawe, there suffred execucion: called in the Syrian tong, Golgatha, & in Latine Caluaria, the whiche word implieth in Englyshe a place of dead mēs sculles. There gaue they hym wyne mingled with myrre, to drinke. For wyne is customablie geuen to men, when they be a passyng. Howbeit that wyne, for so much as it was corrupted with the bitternes of the Jewes, Jesus receyued not whan it was offered hym. For a lytle before he dranke with his disciples, and would not drynke agayne of the fruite of the vine, tyll he should drinke it newe in the kyngdome of God. He hated the bitter wyne whiche the vyne of the Jewyshe synagoge brought hym furth, that was becum bitter vnto her lorde, and tiller: and in stede of ripe grapes, yelded the fruite of the wilde vine. He hated the vine of wycked persons, and thirsted for another kynde of wyne. That was the newe wyne of the spirite of the Gospell, the whiche spirite after his ascendyng vp into heauen, he moste plenteously powred vpō his disciples.

And they broughte hi to a place named Golgotha. &c.

And when they had crucified hym, they parted his garmentes, castyng lottes vpon them what euery man shoulde take: and it was about the thyrde houre. And they crucified hym. And the title of his cause was written: the kyng of the Jewes. And they crucified with him two theues, the one on the right hād, and the other on his left. And the scripture was fulfilled whiche sayth: he was counted among the wicked. The texte.

When Jesu was lyfted vp on the crosse, those that crucified hym, parted his clothes among thē: and for his coate (which was wrought in suche wyse ŷ it could not be deuided) they caste lottes, whose fortune it shoulde be to haue the whole. Nowe considre the pouertie of Jesus, who hadde nothyng left hym in yearth. He hangeth in the middes betwene heauen and yearth. So must he be naked: so must he be lyghted of all burthens: so must he be highe, that wyll encountre with the enemy of mānes saluacion. When Dauid should fight with Goliad, he caste awaye all the armour and weapon of Saule, whiche did rather burthen hym, then do hym any stede. It was the thyrde houre of the daye when they nayled hym on the crosse. There was set vpon the crosse the tytle of the cause wherfore he suffred, which was this: The kyng of the Jewes: written in thre languages, that is to saye, in Hebrue, Greke, and Latine. And with hym they crucified two theues, in suche wise that one of them hong on his right syde, and the other on his lefte, on eyther syde enuyronyng him hangyng in the middes And this was doen by the procurement of the wicked priestes, because to make his name shamefull. The prophete Esai prophecied it should so be, saying: He was reckened among the vniust and wicked.

And they that went by, rayled on hym, waggyng theyr heades, and saying: A wretche thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe, and cum down from the crosse. Lykewyse also mocked hym the hyghe priestes among themselues, with the Scribes, and sayde: He saued other men, hymself he cannot saue. Let Christ the kyng of Israell descende nowe from the crosse, that we maye see and beleue. And they that were crucified with hym checked hym also. The texte.

Neyther could the malicious bishops, and Scribes yet be satisfied with these so great euyls and manyfold displeasures. For fyrst the Jewes passyng by the crosse, rayled on hym as he hong theron: and as it were vpbraydyng hym

hym now ouercum, sayde vnto hym in derision and mockage waggyng their heades withall: A wretche, thou that destroyest Gods temple, and buildest it agayne within three dayes: Nowe shewe what thou canste do: Put furthe this might and power wherupon thou braggest: saue thyselfe if thou be able and cum down from the crosse: Neyther dyd the hyghe byshops or priestes vse any gentler language vnto hym, who with the Scribes skorned hym among themselues, saying: He hath saued other. but himselfe he is not able to saue: He hath made his vaunt how he was Christe: he bragged that he was the kyng of Israell. If his promises be true, let vs see hym nowe cum downe frō the crosse, & then will we beleue on him. The priestes entended by these reprochefull wordes cleane to withdrawe all men from the beleef of Iesu. So are the Martyrs euen at this daye ofte tymes scorned, & with like reprochefull wordes rayled on in theyr martyrdome, and corporall tourmentes: so is the veritie of the gospel verated, and laughed to skorne of the miscreantes, which is many tymes so hardly handled, that it semeth to be vtterly oppressed. Yet ceased not this outragious rayling agaynst Iesus. The two theues that wer crucified with hym, rebuked the innocent as they honge on the crosse. But here also dyd Iesus accordyng vnto his name. For he saued one of them.

The texte. And when the sixt houre was cum, darknes arose ouer all the earth, vntyl the ninthe houre. And at the nynthe houre, Iesus cryed with a loude voyce, saying: Eloi, Eloi, Lamazabathany, whiche is (if one interprete it) my God, my God, why haste thou forsaken me? And sum of them that stode by, when they hearde that, sayd: beholde he calleth for Helias. And one ranne and fylled a sponge full of vineger, and put it on a rede, and gaue hym to drincke, saying: let hym alone. Let vs see whether Helias wyll cumme, and take hym downe.

At the sixte houre there arose a darknes, whiche couered al that lande: and endured tyll the nynth. Then Iesus destitute of all mannes helpe, cryed vnto the father with a loude voyce, reciting out of the psalme the prophecy whiche was spoken of hym before: Heloi, Heloi, Lamazabathany, the whiche wordes interpreted, are as muche to saye in Englishe: as my God, my God, why hast thou forsaken me? When some of them that stode by heard hym speake these wordes, and vnderstode not well the Hebrue tong, thei sayde: He calleth vpon Hely. There be many suche false prophetes, and interpreters of scripture, euē in our tyme, and euer shall be tyll the worldes ende, which expounde the wordes of Iesu, no better then those scorners did. After this when he cryed again: I am a thyrst: there ranne one vnto him, and raught hym a sponge ful of vineger, fastened to a rede, saying: Let hym a lone: let vs see whether Hely wyll cū and take hym down from the crosse. When he had eftsones tasted the vineger, he would not drynke therof. He thyrsted another wyne, whiche they woulde not geue hym, that refused to beleue the gospell.

The texte. But Iesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the temple did rent in two pieces, from the toppe to the bottome. And whē the Centurion (whiche stode before hym) sawe that he so cryed, and gaue vp the ghost, he sayde: truly this manne was the sonne of God. There were also women a good waye of beholdyng hym, among whom was Mari Magdalene, and Mari the mother of Iames the lytle, and of Ioses, and Mari Salome (whiche also when he was in Galile, had folowed hym, and ministred vnto hym) and many other women whiche came vp with hym to Ierusalem.

Iesus (all thynges fulfylled) gaue a great skryke, and therwith yelded vp the ghost. And byanby the vayle of the temple which disseuered those thinges that the Iewes counted moste holy from the sight of the multitude or cōmon people, was rent from the vppermoste parte to the lowest. Shadowes cease, and

and vanishe away, assone as veritie cummeth once to light. Neyther should it be any more nedefull for any priest to entre into the sanctuary, after that sacrifyce was once offred vp, and made: whiche alone was sufficient to pourge the synnes of the whole world. Now whē the capitayne that stode right against Jesus, as a minister, and witnes of his death, who had sene manye a one before put to execution, sawe howe that contrarye to the manoure of other, he yelded vp the ghoste and dyed immediatlye as he had geuen this great strike, he sayd: Truely this man was the sonne of God.

See here the first fruites of the gentiles, confessing the vertue, and power of Christ. He that confesseth hym to be a man, and the sonne of God: confesseth him to be both God and manne. Albeit the captayne as yet vnderstode by the sonne of God, a man notably beloued of God. Marke this also, how our sauiour is euery where a sauioure. When he was a dying on the crosse, he saued one of the theues. And anon as he was deade, he drewe the captayne vnto the profession of Christen fayth. There were also women that stode a good waye of and behelde all that was doen: among whome was Mary Magdalene, & Mary the mother of James the lesse, and of Joses: and Mary Salome, the whiche all the while that Jesus continued & taught in Galile, folowed hym, and ministred vnto hym of their substaunce: and besides these, diuerse other, whiche likewyse folowed hym in his voyage to Jerusalem.

And nowe when the euen was come (because it was the daye of preparyng, that goeth before the Sabboth) Joseph of the citie of Aramathia, a noble counsailour, which also loked for the kyngdome of god, came and went in boldly vnto Pilate, and begged of hym the body of Jesu. And Pilate merueyled yf he were already dead, and called vnto him the Centurion, and asked of hym whether he had been anye whyle deade. And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a Lynnen clothe, and toke hym downe and wrapped hym in the lynnen clothe, and layed hym in a sepulchre that was hewen out of the rocke, and rolled a stone before the dore of the sepulchre. And Mari Magdalene and Mari Joses, beheld where he was layed. The texte.

When the euentyde drewe nye, forasmuche as it was the preparing daye, so called, because it was the euē of the great Sabboth: there came one Joseph of the citie of Aramathia, a noble, and a right worthy senatoure, who likewise hoped after the kyngdome of God. This man because he had a good opinion of Jesu: was bolde throughe affiaunce of his nobilitie, to go vnto Pilate, and desyre of hym the body of Jesu. Pilate meruayled yf Jesus beyng but a yoūg man, were already deade: because manye had been wonte to liue two or three dayes after theyr legges were broken.

Therfore he called vnto hym the Capitayne, who stode by the crosse, and demaūded of hym whether he were allready dead, or no. And when by his information he was well acerteyned that he was dead in very dede, he gaue ŷ body to Joseph. For Jesus as long as he lyued, suffred hymselfe to be beaten and spit vpon of wycked persons. But anon as he was deade, he claymed his dignitie, and would not be handled but of godly persons, no not somuche as be seen but of his disciples, who were apoynted to lyfe euerlastyng: teachyng therby, that no man should chalenge his dignitie in this world. Let a manne by honour, and dishonour, by glory, and reproche, onlye endeuour hymself to finishe the businesse of the gospel. For dignitie begynneth neuer to floryshe til after death. Joseph beyng right ioyfull that he hadde obteyned so precious a gifte, bought a piece of fine linnen clothe, and therin wrapped the bodye, and

layed

layed it in a newe sepulchre hewed out of free stoone: and then rolled a great stone to the doore or entry of the sepulchre, that no man should lightly conuey awaye the body by stealth.

But of the women which behelde the lord when he dyed, two folowed him unto the sepulchre: that is to wete, Mary Magdalene, & Mary Joseph markyng where the body was layde, to thentent that they might at tyme conuenient thither repayre, and honorably perfourme the solemnities, and ceremonies belongyng unto burials, accordyng to the manour and usage of that nacion.

¶ The .xvi. Chapter.

The texte. And when the Sabboth was paste, Mary Magdalene, and Mary Jacob, and Salome bought swete odoures, that they might cum, and anoynt hym. And early in the mornyng, the first daye of the Sabboth, they came unto the sepulchre when the Sūne was risen, and they sayde among themselues: who shall rolle us awaye the stone from the doore of the sepulchre? And when they loked, they sawe howe that the stone was rolled away. For it was a very great one. And they went into the sepulchre, and sawe a yong man sitting on the right side, clothed in a long garment, and they were afrayde.



Because that on the preparyng daye (on the which daye the lord was buried a litle before the euētide, immediatly after the Sunne settyng) it was not lawful to do any worke for the reuerence, and high solemnitie of the Sabboth: these women ceased for that tyme to make further prouision for spices, as they begā to do, awaytyng for the ende of the next daye folowyng. And anon as the Sūne was gone to glade, and the tyme come agayne when men might lawfully returne to theyr businesse, then came Mary Magdalene, Mary of James, and Salome with spices readie prepared, to enoynt Jesus. And early in the mornyng upon the fyrste daye of the sabbothes (the whiche folowed next after the sabboth was ended, and was the thyrd daye from the preparing daye) these well disposed women came to the sepulchre, what tyme the element waxed nowe fayre and bryght about the Sunne rysing, and sayde one of them to another: who shal rolle us awaye the stone, frō the doore of the sepulchre? The stone was great, and houge: & it passed womans strength to remoue it. And they loked aboute yf they could get any body to helpe them: & in the meane while that they thus loked backe, they sawe the stone already remoued to theyr handes. Thē anone as they were entred into the doore of the sepulchre, they sawe a yong man sitting on the right syde of it, clothed with a long white garmēt. With this sight though it were a right ioyfull syght, and a token of good lucke, yet because it appeared sodaynly, and at unwares, they were amased.

The texte. And he sayeth unto them: be not afrayed, ye seke Jesus of Nazareth which was crucified. He is rysen, he is not here. Beholde the place where they had put him. But go youre waye, and tell his disciples, and Peter, he goeth before you into Galile, ther shall ye see hym, as he sayed unto you. And they went out quickly, and fled frō the sepulchre. For they trembled, & wer amased, neyther sayed they any thyng to any man for they wer afrayed.

But byanby an Aungell recomforted them with swete and pleasaunt wordes, saying: you haue no nede to be afrayed. You seke Jesus of Nazareth, who was nayled on the crosse. He is risen: he is not here. Beholde the voyde place where they had put his body. Therfore all this that you haue prepared to honour and reuerence hym with all, is superfluous.

Get you hence rather, to shewe unto his disciples, beyng greatly dismayed

with theyr Lordes death: but especiallye vnto Peter (who because he denyed hym thryse, is twyse as sory as the rest.) Get you hence, I saye, to shewe them how Jesus wyll go before them into Galile. Thither let them folowe. There shall you see hym alyue, whome ye nowe bewayle as dead. But these wemen, what for great ioye and gladnes, and what for the feare they were in by reason of this straunge sight, fled out of the Sepulchre, and spake not one worde as long as they were there: so greatly were they afearde.

¶ When Jesus was rysen earlye the fyrste daye after the Sabboth, he appeared fyrste to Mary Magdalene, oute of whome he had caste seuen dyuels. And she went and tolde them that were with hym as they mourned, and wept. And they, when they hearde that he was alyue, and had appeared vnto her, beleued it not. After that, appeared he vnto two of them in a straunge figure as they walked, and went into the countreye. And they wente, and tolde it to the remnaunt. And they beleued not these also. The texte.

As yet Jesus had not appeared to any bodye: but after he was rysen, he appeared fyrst of all to Mary Magdalene, out of whome he had caste seuen diuels: and this appering was the fyrste daye after the great Sabboth early. She incontinent shewed the disciples (who wept and mourned for theyr lordes death,) what she had sene. But when they heard her tell howe he was aliue, and that she herselfe had sene him, and hearde hym speake, they gaue no credence vnto her wordes. So cleane out of memory was the thyng which he had so oftetymes promysed, that is to saye, howe he would ryse againe on the thyrde daye. The same daye that he appeared vnto Mary Magdalene, he appeared also vnto two disciples in the likenesse of a straunger and wayfaryng man as they went from Hierusalem into the countrey. But they knowyng at the length that it was the Lorde, retourned to Hierusalem, and shewed vnto the resydew of the disciples, what they had sene. Neyther was suche thynges as they tolde, beleued of the moste parte.

¶ Afterwarde he appeared vnto the eleuen as they sat at meate, and cast in theyr teeth theyr vnbelefe, and hardnesse of hart, because they beleued not them whiche had sene that he was rysen agayne from death. And he sayde vnto them: Go ye into all the worlde, and preache the gospell to all creatures, he that beleueth, and is baptised, shalbe saued. But he that beleueth not shalbe damned. The texte.

Laste of all when he was readye to departe hence, and returne into heauen, he appeared vnto the eleuen Apostles as they sate at meate (for Judas was then dead) and hit them in the teeth with theyr vnbelefe, and hardenesse of harte, because they would not beleue those persons, who had sene that he was rysen agayne frō death. For it was not requisite ẏ al should se his death, and resurreccion, but sufficient for the fayth and certaintie of the gospell, that the thyng was once proued by mete and conuenient witnesses: Els howe shall the heathen geue credence to those thinges that were doen, yf they would likewyse discredite the apostles reporte, as Thomas, and some other of them did at the begynnyng. And Jesus sayed vnto them. After all these thynges are now at the length proued, and rightwell knowen of you by sure argumentes and profes: go your waye into all the world, and preache this gospell to all the nacions therof. For I dyed for all men, and lykewyse for all men haue I risen agayne. It is not now nedefull to kepe the ceremonies of the olde lawe. It is not nedefull to vse any mo sacrifices, and burnt offerynges to pourge synnes. Whoso beleueth the gospell (whiche thorowe my death offreth to all that beleue in me, free remission of all synnes) and beyng washed with water, receyueth a signe or token of this grace, the same shalbe saued. He that beleueth and is baptysed shalbe saued

Who

Who so beleueth not the gospell (there is not why he shoulde truste to the obseruacion of Moses lawe, or heathen learnyng and philosophie,) the same shalbe damned. This waye is open for euery manne to go to saluacion by : but it is but one waye onely.

The texte. And these tokens shall folow them that beleue. In my name they shall caste out diuels: they shall speake with newe toungues, they shall dryue awaye serpentes, and if they drynke any deadly thyng, it shall not hurt them. They shall laye theyr handes vpon the sicke, and they shal recouer.

In my nāe shall they caste out diuels.

And least your preachyng should not be beleued, there shalbe ioyned therunto a power to worke myracles: so that there lacke not in you an Euangelike faith : and so that the thyng selfe do requyre myracles. The chiefe power and vertue of the Euangelike grace, lyeth hyd in mennes soules : but yet when for the aduauncyng of the gospell there shall nede any myracles, the same shall not lacke for the weakes sake. They that will beleue in me, shal cast out diuels, not in theyr owne name, but in mine: they shall further speake with newe tōgues, and dryue awaye serpentes ; and yf they drynke any deadly thyng or poyson, it shall not anoye them. They shall laye theyr handes vpon the sicke, and they shall be whole. When these thynges are wrought and done in mennes soules, then is there a muche greater myracle wrought, but the same is hid, and not sene. Couetousnesse, pleasure of the body, ambicion, hatred, wrath and enuy, be very poysons and dealy diseases of the soule. These diseases shall they cure and put awaye in my name, and that continually. But for the weakes sake, and suche as are harde of belief, the other miracles shal also be oft times wrought, to thentent the grosse sorte of people maye perceyue, that in my disciples is a spirite more puissaunte, then all mannes strength and power.

The texte. So then, when the lorde had spoken vnto them, he was receyued into heauen, and is on the right hande of god. And they went foorth, and preached euery where, the lorde workyng with them, and confyrmyng the worde with myracles folowyng.

When the Lorde Jesus had spoken these, and other mo wordes to his disciples he ascended vp into heauen, where he sitteth on the righte hande of god the father. The disciples after they had receyued the holy ghost, preached as they were commaunded, not only in Jewry, but also in all other regions and countreyes: and the matter went forwarde, notwithstanding the world resisted, and was bent agaynst them : the Lorde Jesus puttyng furthe his mightie power by his holy spirite, and theyr ministery : and euery where confirming with ready myracles, whatsoeuer they promised to do with wordes.

FINIS.